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ANNOTATIONS

ON

ST. PAUL'S



FIRST EPISTLE TO THE CORINTHIANS,

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.

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ANNOTATIONS

ON THE

FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. κλητὸς διὰ θελ. Θεοῦ. On this Theophylact: ὅρα προοίμιον εὐθὺς καθαπτόμενον τῶν ψευδοδιδασκάλων. ἐκλήθην, φησὶν, οὐκ αὐτὸς εὔρον, οὐδὲ οἰκέλα σοφίᾳ κατέλαβον· ἀπεστάλην παρὰ τοῦ Χριστοῦ, καὶ οὐκ εἰμὶ αὐτοχειροτόνητος, ὡς οἱ ἐν ὑμῖν διδάσκοντες. See on ch. ix. 1.

Σωσθένης ὁ ἀδελφός. "This is probably the same person who is called ἀρχισυνάγωγος, Acts xviii. 17. It is supposed he had been converted to Christianity by the Apostle himself; and was, at the time this epistle was sent off, residing with him at Ephesus; but this, as Eichhorn observes, is all very uncertain. It is, however, extremely probable that he was employed by Paul as an amanuensis in writing this epistle; else the Apostle would hardly (seeing he had no other claim to notice, and is nowhere besides mentioned in the New Testament) have named him in the very beginning of his epistle." Billroth.

2. ἡγιασμένοις ἐν Χρ. Ἰησ., κλητοῖς ἁγίοις, *consecrated in Christ Jesus* (Heb. x. 10; 29), *called to be holy persons, or unto holiness*; 1 Thess. iv. 7 (compare note on Rom. xii. 2). These words should be more closely connected than in the English version with τῇ ἐκκλησίᾳ, and understood, as Whitby

remarks, "to be words of the same import, denoting such as are called out of the World, and separated from others through faith in Christ, to be a peculiar People to God, as the Jews were before: all *Christians* being, by virtue of this Calling, a *Chosen Generation*, a *Royal Priesthood*, an *Holy Nation*, a *Peculiar People*; 1 Pet. ii. 9—though many members of the Church of Corinth, and of other Churches, wanted the inward sanctification of the Holy Spirit. So that the word *Saints*, in many places of the Acts and the Epistles, is as large as the word *Christians*; and stands opposed, not to the unsound Christians, but to the Heathen World." See ch. vi. 1, 2. xiv. 33. xvi. 1, 15. 2 Cor. viii. 4. ix. 1, 12. xiii. 13.

Ibid. σὺν πᾶσι κ. τ. λ. What now follows in this verse, most naturally connects itself with κλητοῖς ἁγίοις: *called to holy fellowship* (compare ver. 9) *with all that in every place are worshippers of Jesus Christ*—see on Rom. x. 12, and compare Acts vii. 59. ix. 14, 21. xxii. 16. 2 Tim. ii. 22. "Paul, by associating the Corinthians with the entire body of Christians, wherever they might be, would incidentally suggest to them the propriety of unity among themselves." Billroth. So Theophylact: τῶν ἐν παντὶ τόπῳ πιστῶν μέμνηται, ἵνα δείξῃ ὅτι μία ἐκκλησία εἰσὶ πάντες οἱ πιστοί, ὅπου δ' ἂν ᾖσιν καὶ πῶς ὑμεῖς ἐν μία πόλει ὄντες διήρησθε; and Chrysostom: εἰ καὶ πρὸς Κορινθίους τὰ γράμματά ἐστι γεγραμμένα μόνον, ἀλλὰ καὶ πάντων τῶν ἐν πάσῃ τῇ γῇ μέμνηται πιστῶν, δεικνύς ὅτι τὴν ἐπὶ τῆς οἰκουμένης μίαν δεῖ εἶναι ἐκκλησίαν, καίτοι τόποις πολλοῖς κεχωρισμένην, καὶ πολλῶ μᾶλλον (à fortiori) τὴν ἐν Κορίνθῳ· εἰ δὲ ὁ τόπος χωρίζει, ἀλλ' ὁ Κύριος αὐτοὺς συνάπτει κοινὸς ὢν.

4. ἐπὶ τῇ χάριτι τοῦ Θεοῦ κ. τ. λ., *on account of the grace of God which has been given you in* (not *by*) *Christ Jesus*; i. e. as a Christian Church—as the words ἐν αὐτῷ also limit the sense of ἐν παντὶ ἐπλουτίσθητε, ver. 5—for with Whitby and Macknight, who compare Rom. xii. 6. Eph. iv. 7, 8. 1 Pet. iv. 10, we must understand *the grace of God* to mean here *the spiritual gifts* (vv. 5, 7), whereby they had been assured of the truth of what the Apostle had testified unto them respecting Christ (ver. 6. ch. ii. 4), and which here, as in 2 Cor. viii. 7, are

comprehended under the two general terms *utterance* (elocution) and *knowledge*—the difference between which may be, as Billroth suggests, that the former refers to the doctrine of Christianity *objectively*, as that which is preached; the latter to it *subjectively*, as that which is received and apprehended: compare ver. 17. ch. ii. 1. xii. 8.

6, 7. These verses may be considered as parenthetical, and καθώς, *to which extent*—like the Latin relative often at the beginning of a sentence—may best be rendered here, *for to this extent has the preaching of Christ been confirmed among you*, “the Lord working with us and confirming the word with signs following” (Mark xvi. 20), *so that* as a Christian community, *waiting for the revelation from heaven of our Lord Jesus Christ* (Luke xii. 36. Rom. viii. 24, 25. Phil. iii. 20. 2 Thess. i. 7), *ye Corinthians come behind in no gift*: compare 2 Cor. xii. 12, 13.

8. δὲ καὶ βεβαιώσει κ. τ. λ. The two preceding verses having been disposed of, as above, there is no difficulty in connecting this verse (as all the Commentators direct) with τῷ Θεῷ in ver. 4, and translating: *who*, as He has given you this grace, and thus far confirmed you in the faith of Christ, *will also confirm you unto the end*, so that ye shall be found *blameless &c. &c.*—ἀνεγκλήτους, introduced here by that “proleptic use of attributive adjectives” whereby (see Jelf’s Gr. Gr. § 439. 2) “an adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed,” well describes that consummation of the Christian character which the faithfulness of *God* is prepared to effect in *all* whom He is pleased to call into communion with Him in His Son, if only *they* be faithful to their Covenant of Mercy, and love Him, and keep His commandments: compare Deut. vii. 9. Rom. viii. 28, 33. Col. i. 22, 23. 1 Thess. v. 24. Heb. iii. 6, 14.

10. διὰ τοῦ ὀνόματος κ. τ. λ., a solemn form of adjuration, as though he had said *by that one and only Name which has*

been given among men, as that whereby we must be saved; Acts iv. 12. "Locke is of opinion that the Apostle, intending to abolish the names of the leaders whereby the parties distinguished themselves, besought them *by the Name of Christ*. The same author mentions this as an instance, that the Apostle scarcely makes use of a word or expression which hath not some relation to his main purpose." Mac-knight. So also Theodoret *in loco*: καλῶς τὸ ὄνομα τοῦ Κυρίου τῇ παρακλήσει συνέταξεν· αὐτὸ γὰρ ἦν τὸ παρ' αὐτῶν ἀθετούμενον· δέον γὰρ αὐτοὺς ἀπὸ τούτου προσαγορεύεσθαι, ταῖς ἀπὸ τῶν προεστίων ἐπωνυμίαις ἐχρῶντο.

Ibid. ἵνα τὸ αὐτὸ λέγητε πάντες, *that ye all make the same profession* of Christian discipleship (ver. 12. Matt. xxviii. 19), *and that there be no party-divisions among you, but that ye be knit together* (Ezr. iv. 12, 13, 16. Matt. iv. 21) *in sameness of thinking, and in sameness of feeling*. "Between the words νοῦς and γνώμη most Interpreters have sought to find a distinction of meaning, though it is not probable that any of a very strict nature existed in the mind of Paul; comp. Acts iv. 32: τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία. If a difference must be found, perhaps νοῦς may be regarded as referring rather to the theoretical understanding of the Gospel, γνώμη to the experimental sense of it. This much is certain, that γνώμη, *sentiment*, has reference more especially to what is subjective." Billroth.—'Επεὶ δὲ πολλοὶ κατὰ μὲν τὰ νοήματα ἥνωνται, κατὰ δὲ τὴν γνώμην διίστανται· ὅταν γὰρ τὴν αὐτὴν πίστιν ἔχωμεν, μὴ συναπτώμεθα δὲ κατὰ τὴν ἀγάπην, τὰ μὲν αὐτὰ νοοῦμεν, διϊστάμεθα δὲ κατὰ τὴν γνώμην· διὰ τοῦτο, εἰπὼν τῷ νοῷ, προσέθηκε καὶ ἐν τῇ αὐτῇ γνώμῃ, ἵνα μήτε κατὰ τὴν πίστιν μήτε κατὰ τὴν γνώμην διεστηκότες ᾖσι. Theophylact.

12. λέγω δὲ τοῦτο, *what I mean—or allude to—is, that &c.* &c. ἐγὼ δὲ Ἀπολλῶ—see Acts xviii. 24—28. xix. 1. ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ—"These were not two different parties, but only two different names of one and the same party; in the same way as the Pauline and the Apolline seem to have been essentially one party. They called themselves τοὺς Κηφᾶ, because Peter held the first place among the

Jewish Apostles^a; but τοὺς Χριστοῦ also, in order to uphold the notion that intimate intercourse with Christ was essential to the possession of genuine Apostolic authority, and so to place Paul, at least, much below the rest of the Apostles, as one who had entered upon the office later than the others, and in a way peculiar to himself. With this view, also, they chose the name οἱ Χριστοῦ, and not Ἰησοῦ or Κυρίου. They assumed that title which held forth the idea of *the Messiah*, in order that they might point out, as the efficient means of communicating that higher life, the principle of which is Christ the Saviour, those only who had received all that appertained thereto from the immediate teaching of Jesus, through an outward and visible union with Him." Billr. after Schmidt and Baür.

13. μεμέρισται ὁ Χριστός; "Solus Christus regnare in Ecclesia debet. Ac quum hic finis sit Evangelii, ut per ipsum Deo reconciliemur, necesse est primum nos simul omnes esse in eo colligatos. Quum autem pauculi ex Corinthiis, qui aliis erant seniores, Christum retinuerint magistrum, utcumque omnes se Christianos jactarent, ita lacerabatur Christus. Nos enim unum esse corpus oportet, si velimus sub eo tanquam sub capite contineri. Quod si in diversa corpora scindimur, ab ipso quoque dissilimus; gloriari ergo ejus nomine inter discordias et factiones, est ipsum discernere, quod fieri nequit. Nam ab unitate et concordia ipse nunquam discedet, quia seipsum abnegare non potest. Hac igitur absurditate proposita efficere vult Paulus ut intelligant Corinthii a Christo se esse alienos, qui divisi sint: tunc enim regnat in nobis, quum sacrosanctæ conjunctionis vinculum nobis est." Calvin. in l.

14. Κρίσπον καὶ Γάϊον. "*Crispus* was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul; Acts xviii. 8. *Gaius*, or *Caius*, was the person with whom the Apostle lodged, when he wrote his Epistle to the Romans; ch. xvi. 23." Macknight.

^a Compare Gal. ii. 7, 8.

16. τὸν Στεφανᾶ ὄκον—St. Paul's first converts in Achaia, ch. xvi. 15, 17. Theophylact says that Stephanas was a person of note among the Corinthians.

Ibid. οὐκ οἶδα—"therefore his inspiration, or Divine assistance in writing his Epistles, did not extend to information in such things as these, but only to direct him into *all the Truth* (John xvi. 13) which he was to teach unto the Churches." Whitby.

17. οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν. "When Christ appeared to Paul Himself, and when He sent Ananias to him, He expressly appointed him to preach to the Gentiles; Acts ix. 15. xxii. 15, 21. xxvi. 16, 17. But in that threefold rehearsal of his commission there is no mention made of his being sent to baptize; nor was it needful after the general commission given to Christ's Apostles for that end, Matth. xxviii. 19. That was not, say the Greek expositors, his great business; for *to baptize is easy to any who are admitted to Sacred Orders*^b; but to preach the Gospel requires a Divine revelation, and great assistance of the power of God. Hence Peter *himself preaches* to Cornelius and his kinsmen, but *commands them to be baptized* by others; Acts x. 48." Whitby.

Ibid. οὐκ ἐν σοφίᾳ λόγου, "i. e. ἐν λόγῳ σοφῶ, non tali oratione quæ esset sapiens ex mente Judæorum et Gentilium: cf. infra ver. 23. Στανρός, h. l. *doctrina de morte Christi*. Κενόω, *vim alicui rei adimo*. Sensus: ne vis illa, quæ est Evangelio propria, et quam habet in animis hominum etiamsi nulla ars adhibeatur, detrahatur Evangelio adscribaturque artificio humano." Ernesti.

"The observation, that the Apostles were sent forth to convert mankind not by the powers of philosophy and eloquence, was intended to show the Corinthians how ill-founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers. To have adorned the Gospel with the paint of the Grecian rhetoric, would have

^b Πᾶσιν ἐστὶν εὐπερὲς τοῖς ἱερωσύνῃς ἀξιουμένοις: Theod. August. *cont. lit. Petil.* l. 3. c. 56.

obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy." Macknight.

18. *For the doctrine of the Cross* (so he explains ὁ σταυρός in the preceding verse), *to those who (except they repent, Luke xiii. 3, 5) are in the way to perish, is no better than foolishness; but to those who, as we do, look to be (are being) saved by it, it is no other than that putting forth of God's power, "even a marvellous work and a wonder," of which he long ago spake by the mouth of His Prophet, saying, ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω: Isa. xxix. 14. As οἱ ἀπολλύμενοι describes the unconverted mass of Mankind, or World that lieth in wickedness (1 John v. 19); so by οἱ σωζόμενοι, those who have embraced the proffered means of grace and salvation (see Acts ii. 40, 41), we must understand the Apostle to mean that daily-increasing multitude of believers in Christ, and heirs through Him of Eternal Salvation (Tit. iii. 7. Heb. v. 9), among whom he does but incidentally include himself and the Church of that day, by writing here, not ἡμῖν δὲ τοῖς σωζομένοις, but τοῖς δὲ σωζομένοις ἡμῖν—as again in Rom. ix. 24. οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν (see also note on τῷ θέλοντι ἐμοί, Rom. vii. 21). Compare ver. 24. Acts ii. 47. 2 Cor. iv. 3, 4.*

20. ποῦ σοφός; ποῦ γραμ.; ποῦ συζ.; Bp. Middleton accounts for the absence of the Article here on the principle which he has laid down in chap. iii. sect. iii. § 1, because it is the speaker's object to deny the efficiency, and so virtually to deny the existence, of the three characters to which he refers—and "to deny an existence which the presence of the Article in each case would assume as granted, would be contradictory and absurd." In explanation of the Apostle's meaning Theophylact observes: ἐλέγχει Ἕλληνας μὲν ἐν τῷ εἰπεῖν Ποῦ σοφός; τουτέστι φιλόσοφος Ἰουδαίους δὲ, ἐν τῷ εἰπεῖν Ποῦ γραμματεὺς; Συζητητὰς δὲ ὠνόμασε τοὺς λογισ-

° "Συζητητής, disputator. Est talis, qui de omni doctrinæ genere potest subtiliter disputare. Συζητητής τοῦ αἵωνος τούτου est homo instructus subti-

μοῖς καὶ ἐρεύναις τὰ πάντα ἐπιτρέποντας : and the whole verse may have been suggested by Jerem. viii. 8, 9. πῶς ἐρεῖτε, οἱ σοφοί ἐσμεν ἡμεῖς, καὶ νόμος Κυρίου μεθ' ἡμῶν ἐστιν ; εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσιν. Ἦισχύθησαν σοφοὶ καὶ ἐπτοήθησαν καὶ ἐάλωσαν, οἱ τὸν νόμον Κυρίου ἀπεδοκίμασαν· σοφία τίς ἐστιν ἐν αὐτοῖς ; See the notes on Rom. ii. 17. xii. 2, and with ἐμώρανεν—on which Chrysostom : ἔδειξεν αὐτὴν μωρὰν—compare ἐμωράνθησαν, *they were convicted of folly*, Rom. i. 22.

21—25. *For, when in the wisdom of God* (Rom. i. 19, 20) *the world with all its wisdom* (see note on Rom. ii. 27) *failed to find out God* (Acts xvii. 27), *it pleased God by the apparent foolishness of preaching to save believers* (or *such as should believe*) : of preaching, I say ; *for though there be Jews that demand of us a sign from Heaven* (Dan. vii. 13. Matth. xii. 38. xvi. 1. John vi. 30), *and Greeks that are ever searching for wisdom* (Acts xvii. 18—21), *yet do we simply preach CHRIST CRUCIFIED* ; a doctrine which is *to Jews a stumbling-block, to Greeks an absurdity^d, but to ourselves* (His CALLED, Rom. viii. 28, i. e.), *His Church* on earth, *Jews alike and Greeks*, a doctrine which proclaims CHRIST, THE POWER OF GOD, AND THE WISDOM OF GOD. Why do we so characterize the sum and substance (Acts x. 38) of Gospel teaching ? *Because the foolishness of God*—with Macknight we may thus paraphrase ver. 25—“the method chosen by God, which men^e reckon foolishness, *is wiser*, as being found to be more effectual, *than* any method devised by men ; and the weak instruments employed by God are stronger than those

litate sapientiæ humanæ. Μωραίνω, stultum esse declaro, ex Hebraismo.” Klittner. Compare the use of σκληρύνει, Rom. ix. 18.

^d “*They count us mad*, saith Justin Martyr, *that after the immutable and eternal God, the Father of all things, we give the second place to a Man that was crucified. 'Tis wicked and abominable*, saith Celsus. *The wise men of the world insult over us*, saith St. Austin, *and ask, Where is your understanding who worship him for a God, who was crucified ?*” Whitby.

^e So Chrysostom in l. : περὶ τοῦ σταυροῦ λέγων τὸ μωρὸν καὶ τὸ ἀσθενές, οὐ τὸ ὄν, ἀλλὰ τὸ δοκοῦν· πρὸς γὰρ τὴν ἐκείνων ὑπόληψιν ἀποκρίνεται. ὁ γὰρ οὐκ ἴσχυσαν φιλόσοφοι διὰ τῶν συλλογισμῶν ποιῆσαι, τοῦτο ἢ δοκοῦσα εἶναι μωρία κατάρθωσι. Compare καὶ οἱ διορθώσεως, Heb. ix. 10.

thought strong by *men*." Compare 2 Cor. x. 4, 5. 1 John v. 4, 5.

26. τὴν κλήσιν ὑμῶν, *your calling, and estate, as Christians*. "Κλήσις, h. l. cœtus Christianorum, qua (*quoad*) statum externum; cf. infra, cap. vii. 20. Κατὰ σάρκα, *secundum externam conditionem*^f. Δυνατοὶ, εὐγενεῖς (ἐκλήθησαν): e nomine supple verbum; sc. ἐκλήθησαν e voce κλήσιν." Küttn.

27, 28. *But such as the world accounts foolish^g hath God chosen to be His people, and as such to shame the wise ones of the world: and such as the world accounts weak hath God chosen to shame the strong* (Isa. i. 29—31); *and such as the world accounts ignoble, and such as are utterly despised, hath God chosen—yea, things that are not* (2 Esdras vi. 56. Rom. iv. 17. Acts xv. 18)—*to bring to nought things that are; i. e., as Whitby explains this (comparing Rom. xi. 15, 17), "to become God's Church and People, and so to cause the Jewish Church and Economy to cease."* With the use of ἐξελέξατο in this passage, compare Luke vi. 13. John vi. 70. xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. ix. 15. xv. 7, 22, 25.

29, 30. ὅπως μὴ κ. τ. λ.^h, *that there should be no (equivalent to, so that this free gift of God has left no room for) boasting in His presence on the part of any human being* (compare Rom. iii. 27. Eph. ii. 8, 9); *but of His good pleasure (Ipsius mero motu; James i. 18. Phil. ii. 13) it is that ye Corinthians, among others, are in Christ Jesus* (ver. 4. 1 Thess. ii. 14), *in whom we have had realizedⁱ (made over) unto us a scheme*

^f Compare Rom. iv. 1.

^g On this frequent use of the Neuter Plural to denote *persons*, see Matth. Gr. Gr. § 438. § 442. 4. obs.

^h "Not without reason does the Apostle add the words ὅπως—Θεοῦ, to express that in the sight of God, i. e. when his own individuality is brought into contrast with God, no man must boast; for thereby he returns to his main object, viz. to show the Corinthians how foolish it is for one man to seek to be more in the kingdom of God than another, and to strive to appropriate that honour which belongs only unto God." Billroth. See John v. 44.

ⁱ Compare 2 Cor. iv. 6. ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ (in the person) Ἰησοῦ Χριστοῦ:

of *Wisdom that is from God* (Rom. i. 17. iii. 21, 22. James iii. 17), a *method of Justification, namely* (acceptance with God), and *Sanctification* (the Christian life, Rom. xii. 2. 1 Thess. iv. 3. Heb. xii. 14) and (consequent thereupon, Rom. viii. 21, 23. Phil. iii. 20, 21) *Redemption*, in the fullest sense of the word; as, first from the guilt and penalty (Rom. v. 1. viii. 1), next from the yoke and allowed dominion (Rom. vi. 6—14), so, eventually, from the very presence and pollution (Rom. vii. 21—25) of Sin—which “infection of nature doth remain, yea in them that are regenerated” (Art. IX.); for “all we, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us” (Art. XV.).

31. ἵνα κ. τ. λ. There is a slight *anacoluthon* here, as ἵνα cannot strictly be followed by an Imperative. The sense, however, is plain: *so that, according as it is written*, may it now indeed be said, *He that would glory, let him glory in the Lord*. So the Apostle—here, as in Rom. xv. 3, where see the note—interweaves with his own text the substance of what the Prophet Jeremiah had written: Τάδε λέγει Κύριος, μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ . . . ἀλλ’ ἡ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιεῖν καὶ γιγνώσκειν ὅτι ἐγὼ εἰμι Κύριος ὁ ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς, ὅτι ἐν τούτοις τὸ θέλημά μου, λέγει Κύριος: ch. ix. 23, 24.

“En finis cur omnia nobis largiatur Deus in Christo; nempe ut ne quid arrogemus nobis, sed Illi omnia deferamus. Neque enim nos spoliatur Deus, ut nudos relinquat, sed deinde sua gloria nos vestit; hac tamen conditione, ut, quoties volumus gloriari, extra nos exeamus.” Calvin *in loc.*

and see the verb *γίνομαι* applied to the Incarnation of the Son of God, Rom. i. 3. xv. 8. Compare also Eph. iii. 11. ἦν (πρόθεσιν) ἐποίησεν ἐν Χρ. Ἰησ.

CHAPTER II.

1. At verse 17 of the first chapter the Apostle was led to speak of his own preaching, and so of the Gospel preaching generally. He now returns to the subject of his own preaching to the Corinthians, and, for proof of what it had been, appeals to what they could not have forgotten; the circumstances, namely, of his first introduction to them; and the *tokens of an Apostle* (2 Cor. xii. 12) which had attended his first residence in their city; Acts xviii. 1—11.

— καθ' ὑπεροχὴν λόγου ἢ σοφίας, *in* (the way of) *excellency of oratory, or of wisdom*; compare Rom. xvi. 25, κατὰ ἀποκάλυψιν.

— τὸ μαρτύριον τοῦ Θεοῦ: “the genitive here does not appear to be, as in ch. i. 6, objective, but rather subjective; *the testimony which God in Christ hath given of Himself*.” Billroth. Compare John iii. 11, 32, 33. 1 John v. 10, 11.

2. οὐ γὰρ ἔκρινα τοῦ εἰδέναι κ.τ.λ. *For I decided against the knowing*—as if he had said: “I repudiated the very thought: my mind was made up not to know”—*any thing amongst you, save Jesus Christ: and Him, only as Christ crucified*: for though, as Theodoret remarks upon this verse, “he *could* have added for their instruction the doctrine of the Divine Nature (θεολογία*), he nevertheless taught them only about the Incarnation (οἰκονομία), glorying in the suffering of his Lord.” Compare Gal. vi. 14. Phil. iii. 8—11, and with οὐκ ἔκρινα (a negative purpose, defined here by the genitive of the object *in respect of* which it was formed) compare the well-known classical use of οὐ φημι, οὐκ ἄξιόν, οὐκ εἰάω, &c., and with the construction of τοῦ μὴ εἰδέναι, Acts xxvii. 1, ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν. Matth. Gr. Gr. § 337.

* “Hoc sensu θεολογία aliquando opponitur τῇ οἰκονομίᾳ.” *Swicer. Thes. Eccl. sub voc.* “Τὴν ἰνανθρώπησιν τοῦ Θεοῦ λόγου καλοῦμεν οἰκονομίαν.” *Theod. Opp. tom. iv. p. 62. ed. Paris. 1642.*

3—5. καὶ ἐγὼ κ.τ.λ. *And as for me, it was in weakness* (2 Cor. x. 10), *and in fear, and in much trembling* (Acts xviii. 9, 10), *that I presented myself before you* (ch. xvi. 10)—*was with you, face to face*; compare ὁ Λόγος ἦν πρὸς τὸν Θεόν, John i. 1—*and my speaking, and the publication which I had to make* (Matt. xii. 41. Rom. xvi. 25. Tit. i. 3), *was graced with no persuasive words of human wisdom, yet did it approve itself by demonstration of spirituality and of power* (John vi. 63. Acts x. 38)—*so that your faith is based not on the wisdom of men, but on the power of God.*

Ibid. πειθοῖς. "The adjective πειθός is used by no other author. Eusebius [and Origen] read ἐν πειθοῖ ἁ. σ. λόγων, which is followed by Beza, Cocceius, and Schmidius. Alberti proposed πειθοῦς ἁ. σ. λόγοις. Kuhniius considered πειθοῖς or πειθοῖς to have been a contraction from πιθανοῖς, in which he is followed by Valckenär. But πειθός may be an adjective, like φειδός, μῦθος." Burton. Compare Salmasius, *Comment. de Lingua Hellenist.* p. 86.

6. *Howbeit we publish* what is admitted to be *wisdom among the truly wise and perfect*—among them, that is, who *in understanding are men* (τέλειοι, ch. xiv. 20, with which comp. Matt. xix. 21. Eph. iv. 13. Phil. iii. 15), and have their spiritual apprehension quickened (Heb. v. 14): among them, whom each sect of Grecian and of Roman philosophy would have termed its SAPIENTES; and in whom, described here as true children of wisdom, the wisdom of God fails not to find acceptance (Matt. xi. 19. Luke vii. 35. note on Rom. xi. 5). So Calvin: "*Perfectos vocat, non qui assecuti sint plenam et absolutam sapientiam, sed qui sano sint et incorrupto judicio. Nam* ⲓⲛ, *pro quo Græci interpretes semper τέλειον reddiderunt, integrum significat.*" And so Küttner: "'Εν τελείοις, cum verè Θεοδιδάκτοις, i. e., *cum iis qui verum gustum habent veritatum Divinarum, et interioris quasi apud Deum et Spiritum Sanctum admissionis sunt.* Τέλειοι apud Græcos sunt dicti, qui ad mysteria Cereris Eleusinæ admissi sunt, quæ singulari quadam cautione occultata erant. Qui vero ad eadem admissi sunt, singularem sibi perfectionem ad Diis placendum et virtutes excolendas tribuebant. Ἀρχοντες h. l. doctores

Judæi, assessores Synedrii, Pharisei. Τῶν καταργουμένων, pro καταργηθησομένων, qui suo tempore evanescent et confundentur."

7. *We publish wisdom*, he had said, *yet a wisdom not of this world*—and now he adds, still careful (see ch. ix. 22) to convey his instruction in such terms as best might engage the attention of his Grecian converts; *but what we publish is a recondite scheme of Divine wisdom up to this time kept back from mankind*—God's *esoteric* teaching, as it were; and as such, to be distinguished from that *wisdom of God*, referred to in ch. i. 21, which (see Rom. i. 19) the Creator has manifested to all His creatures—*which God fore-ordained, before all time, unto our glory*: καίτοιγε ἀλλαχοῦ φησὶν—observes Chrysostom on this verse—εἰς δόξαν ἑαυτοῦ· ἑαυτοῦ γὰρ ἡγείται δόξαν τὴν ἡμετέραν σωτηρίαν. Compare John xvii. 1, 2, 3, 22. Eph. i. 6, 12. 1 Thess. ii. 12. 2 Tim. ii. 10. 1 Pet. v. 10. 2 Pet. i. 3, and see notes on Rom. viii. 29. xvi. 25.

8. ἦν οὐδείς κ. τ. λ. "Grotius refers ἦν here to σοφίαν, but it is more natural to refer it to δόξαν in the clause which immediately precedes it—an arrangement favoured by the use of τὸν Κύριον τῆς δόξης immediately after. The meaning would thus be: *None of these rulers knew the glory thus extended to us; else they would not have crucified the Lord of that glory.*" Billroth.—who nevertheless adds: "As respects the meaning, both the arrangements are pretty much alike; for according to the Apostle the σοφία consists in this, that it prepares for that δόξα."

Ibid. τῶν ἀρχόντων—ἄρχοντας τοῦ αἰῶνος τούτου προσηγόρευσε τὸν Πιλάτον, τὸν Ἡρώδην, τὸν Ἄνναν, τὸν Καϊάφαν καὶ τοὺς ἄλλους τῶν Ἰουδαίων ἄρχοντας· τούτους δὲ λέγει τὸ θεῖον ἡγνοκῆναι μυστήριον, καὶ διὰ τοῦτο τὸν δεσπότην ἱσταυρωκῆναι. Theodoret.

Ibid. τὸν Κύριον τῆς δόξης: compare Ps. xxiv. 10. Acts vii. 2. John i. 14.

9. ἀλλὰ καθὼς γέγραπται κ. τ. λ. The difficulty which

many ancient Commentators have raised here, as to the place^b from which Paul cites these words, disappears at once if, understanding him to cite the *substance* only of what is written in Isa. lxiv. 4, we translate more closely than in the English Version : *But, according as it is written, such things as . . . such indeed are the things which God hath prepared for them that love Him.* See note on Rom. viii. 28, and compare the construction of ch. i. 31.

“ The meaning of the Prophet’s words, as applied by the Apostle, is that those blessings which God hath prepared for them who love Him, and which in the Gospel He hath discovered and promised [on certain conditions] to bestow on them, are so great that nothing like them has ever been beheld by men, or reported to them; nay, the mind of man by its own powers is not able to form the most distant idea of them.” Macknight.

10. “ The course of thought here is: The *ἄρχοντες τοῦ αἰῶνος τούτου*, entangled in their own wisdom, have not known this *σοφία Θεοῦ*, and so it remains to them *σοφία ἐν μυστηρίῳ*^c, but to Christians God hath revealed it by His Spirit. For, as what passes in the heart of man can be known only by his own spirit, so can the eternal counsels of God be known only by the Spirit of God. It is plain that *ἡμῖν* does not, as Heydenreich supposes, refer only to the Apostles, but to *all* Christians; who in fact *are* Christians from this very circumstance, that they have received the Holy Spirit^d. Neither in what goes before, nor in what follows, does Paul speak exclusively of the Apostles.” Billroth—whose last remark is equally applicable to Rom. i. 5, where see the note, and extend the interpretation to *all who love our Lord Jesus Christ in sincerity.*

^b Theophylact, for example, asks, Ποῦ δὲ γέγραπται ἡ χρῆσις αὐτῆ; ἴσως μὲν εἰδὸς καὶ αὐταῖς λίξεσι γεγράφθαι αὐτὴν οὕτω, καὶ νῦν μὴ εὐρίσκεσθαι τὸ βιβλίον· ἴσως δὲ καὶ ὁ σοφώτατος Παῦλος μετέφρασεν εἰς ταύτην τὴν, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσιν. See note on Rom. xv. 20.

^c Compare Matth. xi. 25. xiii. 13. Luke viii. 10.

^d Compare Acts xix. 2—5. Rom. viii. 9. Gal. iv. 6. 1 John iii. 24. iv. 13.

Ibid. τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ κ. τ. λ., *for the Spirit penetrateth all things, even the depths of the Divine Mind* (ver. 16). *For, among men, who knoweth the mind of Man (or a man), save the spirit of Man within him? even so the mind of God knoweth no one but the Spirit of God.*

— Οὐκ ἀγνοίας*, ἀλλ' ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾷν ἐνδεικτικόν. ταύτη γοῦν τῇ λέξει καὶ ἐπὶ Θεοῦ κέχρηται λέγων· Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος (Rom. viii. 27). Chrysostom; and so Wolf, *Curæ Philol.*, “τὸ ἐρευνᾷν refers not so much to the *scrutiny* of things, as to the fullest comprehension of them: as in Rev. ii. 23.”

12. “All things” the Lord Jesus Christ Himself had declared—“have been delivered into my hand by my Father: and no one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whom it shall please the Son to reveal Him.” (Matt. xi. 27.)—and so the Apostle here: *Now the Spirit which we Christians* (John xiv. 16, 17) *have received, is not of the world*—if it were of the world, finite and contracted, the world no doubt would welcome it, as its own; but now, *because it seeth it not* with the eye of sense, the world cannot bring itself to receive it with submissive faith; nor has it in fact any right apprehension of this matter—but *is the promised Spirit which proceedeth from God* (John xiv. 26. xvi. 26. Acts i. 4); *so that* “the eyes of our understanding being enlightened,” Eph. i. 17, 18. iii. 18. Matt. xiii. 16—*we know the grace that has been given unto us by God*; Rom. v. 2. Eph. i. 6. 1 John iii. 1.

On the words, τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, Theodoret observes: ἔδειξεν οὐ μέρος δὲ τῆς κτίσεως τὸ πανάγιον Πνεῦμα, ἀλλ' ἐκ τοῦ Θεοῦ τὴν ὑπαρξιν ἔχον. τοῦτο γὰρ λέγει· ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀντὶ τοῦ· οὐ κτιστὸν ἐλάβομεν πνεῦμα, οὐδὲ δι' ἀγγέλου τὴν τῶν θείων ἀποκάλυψιν ἐδεξάμεθα, ἀλλ' αὐτὸ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον Πνεῦμα ἐδίδαξεν ἡμᾶς τὰ κεκρυμμένα μυστήρια. Compare Matt. xiii. 11, 12.

13. “This salvation through Christ, sent to us by God, we

* That is, as Billroth explains this, *not of a knowledge following previous ignorance, but of absolute knowledge.*

will not only acknowledge, but also publish : and that not in words which man's wisdom has prepared, but which the Holy Spirit has taught us." Billroth, who defends this construction of the genitives σοφίας and Πνεύματος from John vi. 45, διδακτοὶ τοῦ Θεοῦ [Isa. liv. 13], and adds on πνευματικοῖς πνευματικὰ συγκρίνοντες—which translate with Bishop Shuttleworth : *in spiritual language expounding spiritual things ; not in the artificial language of human wisdom, but as they are suggested to us by the Holy Spirit itself*—"Grotius, following Theophylact and others, explains these words thus : *expounding what the Prophets by the Spirit of God have said, by what Christ hath revealed unto us by His Spirit*. This interpretation, however, appears far-fetched ; for the Apostle is not here speaking of a contrast between the Old and New Testaments, but between human wisdom and a Divine Revelation. Hence others regard πνευματικοῖς as the Dative masculine, and render : *to spiritual men* (i. e. those who have received the Spirit of God), *expounding, setting forth, or teaching spiritual things*. And there can be no doubt but that such is the correct explanation of συγκρίνειν : for it is the Hebrew גִּבְרָה, *to interpret*, which (Gen. xl. 8, 16, 22, xli. 12. 13, 15. Dan. ii. 4. v. 7, 12) is rendered in the LXX by συγκρίνειν^f. We may, however, also take πνευματικοῖς for the Dative neuter, and render : *teaching spiritual things by spiritual* ; i. e., in a spiritual manner, and not in one borrowed from human wisdom. So, among others, Beza : *Verba rei accommodantes, ut sicut spiritualia sunt quæ docemus, neque sinceritas doctrinæ cælestis ullis humanis commentis est depravata, ita spirituale sit nostrum illius docendæ genus. Spirituale autem vocat, quod ducatur a Spiritu Sancto, qui simplicis sermonis divina gravitate gaudet, ab omni verborum lenocinio remota*. This latter view of the word is favoured by the preceding context ; the former by the mention which follows of the ἄνθρωπος ψυχικός and πνευματικός."

^f Compare, in illustration of this peculiar meaning—so much more applicable here than the ordinary sense of the verb :—

ἀλλ' εὐχομαι * * *
 τοῦνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.
 κρίνω δὲ τοὶ νῦν ὥστε συγκόλλως ἔχειν.

Æsch. Ch. 526—528.

14. *For no mere animal man*—i. e. as Macknight explains it, “one who makes the faculties of his animal nature, his senses, his passions, and his natural reason, (darkened as it is by prejudices,) the measure of truth and the rule of his conduct, without paying any regard to the discoveries of revelation^s”—*welcomes* (comp. Luke viii. 13,) *the teaching of the Spirit of God—seeing that it is foolishness in his sight—nay, he cannot comprehend it, because only after a spiritual manner is it discerned.*

“The ψυχή,” observes Billroth, “is the natural principle in man [see ch. xv. 45], and as nature is *of itself* evil, but only when it will persist in being *for itself*, so also the ἄνθρωπος ψυχικός. In the Epistle of Jude (ver. 19) the ψυχκοὶ are called πνεῦμα μὴ ἔχοντες. In so far as the ψυχικός, therefore, rejects the πνεῦμα, he is evil. The word, however, is by no means to be taken as indicative of gross sensuality, or a proneness to the lower passions; this is more strictly the meaning of σαρκικός, which in general refers to the *practical* errors to which the ψυχικός is exposed. Thus Paul calls the Corinthians σαρκικούς, because they had parties among them, and laboured for their own honour.” So Theodoret: ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκούμενον λογισμοῖς καὶ τὴν τοῦ Πνεύματος διδασκαλίαν μὴ προσιέμενον, οὔτε μὴν ἐπιγινώσκει δυνάμενον. . . . σαρκικοὺς αὐτοὺς ἐκάλεσεν, ὡς περὶ τὸν βίον τοῦτον ἐπτόημένους καὶ κεχηνότας περὶ τὰ δοκοῦντα λαμπρά, καὶ τῷ πλούτῳ καὶ τῇ ἐνγλωττίᾳ τῶν διδασκάλων προσεσχηκότας. And so Calvin: “*Hominem animale* vocat, non, ut vulgo accipiunt, crassis concupiscentiis vel (ut loquuntur) sensualitati suæ addictum; sed quemlibet hominem solis naturæ facultatibus præditum. Quod ex opposito liquet: animale enim cum spirituali confert. Quum per hunc intelligitur is cujus mens illuminatione Spiritûs Dei regitur, non dubium quin ille hominem *in puris* (ut loquuntur) *naturalibus* relictum significet.”

15. ὁ δὲ πνευματικός, *but every spiritual person*—which (not every *Clergyman*, but) every *Christian man* is here assumed

^s “Without any thought or purpose”—he might have said—“of setting himself to seek the Lord, as their Creator intended that all mankind should seek, if haply they might feel after Him and find Him;” Acts xvii. 27.

to be—*apprehends*^h *all things*, according to their intrinsic worth; whilst *he himself*, as he is in himself, is *apprehended of none*—his is a character which the world cannot read aright, nor understand: διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν: 1 John iii. 1. “*The spiritual man*, being opposed to *the animal man*, is not an *inspired* person, as Whitby thinks: but a person whose spiritual faculties, his reason and conscience, are not biassed by his animal nature, but have their due ascendancy in him; a person who entertains a just sense of the authority of Revelation in matters pertaining to God, and, being sincerely desirous to know the truth, is assisted in his inquiries by the Spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.” Macknight.

Ibid. ἀνακρίνει μὲν πάντα. “The meaning is: From the stand-point¹ of Christianity all things may be rightly judged of, whilst he who stands without its pale can understand nothing of it [comp. 2 Cor. iv. 3, 4]. No countenance is here given to spiritual pride; for it is not the individual, as such, who is here referred to. To be a Christian, to receive the Holy Spirit, a man must give up his subjective [individual] opinion and judgment; and each Christian is inspired by the Holy Spirit, only in so far as he *has* given these up.—ἵπ’ οὐδενός, *by no one*, to wit, *of another class*, and so by no ψυχικός.” Billroth.

16. τίς γὰρ κ. τ. λ. “To see the force of γὰρ here, we

^h ἀνακρίνει πάντα, Angl. *reads all things aright*—(compare the literal use of ἀναγινώσκειν)—can discern the finger of God, in the workings alike of His Providence and of His grace; and whether it be with himself a time of tribulation, or a time of wealth, is blessed in the belief that *to them that love God all things are working together for their good*; Rom. viii. 28. So, when our Church in the Collect for Whitsunday instructs us to pray that “God who of old did teach the hearts of His faithful people, by sending to them the light of His Holy Spirit,” would “grant us by the same Spirit to have a right judgment in all things;” she would seem to have had our present text in view, and to pray that we may be led to form a right estimate of all things; while, as knowing their relative value, we look less at the things which are seen, than at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal; 2 Cor. iv. 18.

¹ To explain this singular phrase, see ch. xv. 1. Rom. v. 2.

must take up the connexion with what goes before. The πνευματικός [as such] can be judged by no one who is not Θεοδιδάκτος, *for* in Him is the Holy Spirit whom no one can know but those to whom God shall give it. *But we* Christians *have this Spirit*.—That νοῦς here is used as synonymous with πνεῦμα (a usage not otherwise common) is evident, and results from the circumstance of the passage being a verbal citation from the LXX. version of Isa. xl. 13, τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν; Συμβιβάζειν τινά, in the sense *to teach any one*, is an idiom of the Hellenistic dialect; the Attics used προσβιβάζειν^k.” Billroth.

Ibid. ὃς συμβιβάσει αὐτόν. This relative clause indicates the condition under which it is said τίς (=οὐδεὶς) ἔγνω νοῦν Κυρίου, and would be expressed in Latin by *qui* (or more fully *ut is sit qui*) *Illius informator sit*; Angl. *that he should instruct Him*. Compare Rom. xi. 34.

CHAPTER III.

1. “The connection of this with the last verse of the preceding chapter is obviously this, that the Apostle here proceeds to make an application to the Corinthians, of what he had said respecting the ψυχικοί. For though *they* could not strictly be called ψυχικοί, inasmuch as Christianity had struck its roots among them, yet did they bear a resemblance to such from their being yet carnally-minded, so that he found it impossible to speak to them as unto a truly spiritual community.” Billroth.

^k If προσβιβάζειν, *adducere*, as in Aristoph. Av. 425, προσβιβᾷ λέγων, means *to bring a man by argument to any proposed point*; συμβιβάζειν, *cogere*, in like manner, may signify *to carry along with us*, as a convert (so Horace: *Ac veluti te Judæi cogemus in hanc concedere turbam*)—or *to constrain by force of argument, to convince*; as in that line of Persius, *Ac premittur ratione animus, vinoique laborat*; and from either of these meanings we easily pass to the Hellenistic use of this verb.

Translate therefore: *And yet*^a—or *Notwithstanding*—I, brethren, could not speak unto you Corinthians, as unto spiritual persons—and observe that, as καὶ μὴν in classical Greek may be rendered *and verily*, or *and yet*, according as it introduces a confirmation of, or an exception to (i. e. a verity, which is stated as such, *notwithstanding*), a preceding proposition, so it is equally correct to translate καὶ γὰρ, in the different context in which it stands at the commencement of ch. ii. *Accordingly* I, Paul, *when I first came to you*, my Corinthian brethren, *came not* &c.

Ibid. ὥς σαρκικοῖς κ. τ. λ. "What is meant by σαρκικοῖς, has been already shown (ii. 14) from Theodoret. They are called also νήπιοι ἐν Χριστῷ, *minors*^b *in Christianity*, inasmuch as they yet stood in need of education. They had indeed received the Spirit, but that Spirit had not become omnipotent within them; they often fell back again into a carnal life. According to the doctrine of the Apostle Paul, those who receive the Holy Spirit are not thereby immediately made perfect, but must perpetually strive to live worthy of the Spirit; as is evident from numerous passages in his writings^c, especially from those passages in the Epistle to the Romans, where he speaks of the contest [in man] of the flesh against the Spirit." Billroth. So Beza remarks that the Apostle is speaking here of those, "qui sunt quidem in Spiritu, sed tamen adhuc νεόφυτοι et quasi teneri adhuc infantes. Fide inserimur Christo, cujus Spiritu vegetamur. Itaque pro mensura fidei ac profectûs dicimur etiam *adolescere*; ut Eph. iv. 13."

2. *Milk I gave you* [as your spiritual nourishment; comp. ἐπότισεν ver. 6], *and not meat*; *for ye were not yet able* to receive it, *nay, nor are ye even now able*—so Macknight, who adds: "In the original it is, *Milk I gave you to drink*; but as the Apostle adds, *and not meat*, the genius of the English language does not admit of a literal translation, unless we

^a Compare ch. v. 10. xii. 31. xvi. 12. John viii. 55. xvi. 32.

^b Compare Gal. iv. 1—3.

^c See, for example, Gal. v. 21. Eph. iv. 15, 16. Phil. iii. 12. 1 Thess. ii. 12. v. 19. Rom. vii. 14—23.

supply in the latter clause, *and not meat to eat*. To support the Apostle's phraseology, Beza produces the οἶνον καὶ σῖτον ἔδοντες of Homer." Burton also compares οἶνον οἰνίζοντο σῖτόν τε, Il. viii. 546.

"Γάλα, *lac, doctrina pro rudioribus*. Judæi discipulos Rabbīnorum vocant רִבִּינִיּוֹת *sugentes*." Küttn. Compare Heb. v. 12—14. 1 Pet. ii. 2. note on Rom. xii. 1.

3. κατὰ ἄνθρωπον, *after Man*—and not after the Spirit of Christ and of God; compare ch. xv. 32. Rom. viii. 1—9. Gal. ii. 20. v. 25. Eph. ii. 1—"so that the individual, as such, seeks his own glory, and does not surrender self." Billroth.

"Hinc patet *carnis* vocem non ad inferiores tantum concupiscentias restringi, sicut fingunt sophistæ, *cujus sedem* appellant *sensualitatem*; sed de tota hominum natura prædicari. Qui enim sequuntur naturæ ductum, Spiritu Dei non reguntur, ii secundum Apostoli definitionem sunt *carnales*; ut *caro* et *Hominis ingenium* sint prorsus synonyma: ideoque non frustra alibi^d requirit ut simus in Christo novæ creaturæ." Calvin.

4. οὐχὶ σαρκικοί ἐστε; "*nonne ostenditis vos non multum profecisse in religione Christiana?*" Küttn. "For σαρκικοί Lachmann has ἄνθρωποι, which, as the more difficult reading, appears to be preferable. In that case the word is to be explained according to ver. 3." Billroth.

5. ἀλλ' ἢ, *other than, else than*, after a negation (which here is virtually contained in the question τίς οὖν, or, as Lachmann reads, τί οὖν) may be correctly rendered *but*, here and in 2 Cor. i. 13. Luke xii. 51.—δι' ὧν ἐπιστεύσατε κ. τ. λ., *through whose instrumentality ye became believers* in Christ (Acts xi. 17. xix. 2. Rom. xiii. 11), *even* (= and that only) *as the Lord* (comp. Acts xvi. 14) *gave each of you grace to do so* (ver. 10). Billroth remarks that ἐκάστῳ ὡς ὁ K. ἔδ. is a transposition for καὶ ἕκαστος, ὡς ὁ K. ἔδ. αὐτῷ: compare note on Rom. xii. 3.

^d See 2 Cor. v. 17. Gal. vi. 15.

6. ἀλλ' ὁ Θεὸς ἡύξανεν, *but it was God the while—or, in each case it was God—that gave the increase; so that neither is he that planteth in any case to be regarded, nor he that watereth; but God who giveth the increase.* He alone is to be held in honour. “We must virtually supply ἐστὶ πᾶν, for since this is an affirmative clause, πᾶν is involved in the τί of the negative clause.” Billroth.

8. ἓν εἰσιν, *Angl. are all one*—“they do not belong to different parties, but are sent by one Master to perform one and the same work;” Burton—compare John xvii. 21. Ὁ φυτεύων καὶ ὁ ποτίζων ἓν εἰσι κατὰ τὴν ὑπουργίαν· ἀμφότεροι γὰρ τῷ Θεῷ διακονοῦσι βουλήματι· οὐ μὴν κατὰ τὸ ἔργον, ἡ κατὰ τὴν προθυμίαν, ἐν γὰρ τούτοις πολλὰ ἢ τῶν διακονούντων διαφορά. τοῦτο γὰρ καὶ αὐτός φησιν, “Ἐκαστος δὲ κ. τ. λ. Theodoret.

9. “Our Translation says, *For we are labourers together with God*; perhaps it should be, *for we are only fellow-labourers of, i. e. employed by, God*”—so Burton, rightly appreciating the emphasis conveyed by the Apostle’s collocation of the thrice-repeated Θεοῦ, which might be expressed thus: *For of God are we called to be fellow-workers** with Him (Mark xvi. 20. Acts xi. 21. xiv. 3. 2 Cor. vi. 1): *God’s field, God’s edifice are ye.* “The word γεώργιον, which Beza renders by *arvum*, is used to signify *a field*, Prov. xxiv. 30. xxxi. 16. It may likewise signify *a vineyard*, or any piece of ground that is under cultivation; see Isa. v. 1, 2, where the Jewish nation is called God’s vineyard. The metaphor is aptly used to denote the pains which the ministers of Religion, God’s labourers, ought to take for making their people fruitful in goodness. The word οἰκοδομή properly denotes *the act of building*, but here [as determined by the corresponding term γεώργιον] it signifies the building itself, viz. the great temple of the Christian Church. This metaphor the Apostle prosecutes in the subsequent part of the chapter; having

* “Eximium elogium Ministerii”—exclaims Calvin—“quod quum per se agere possit Deus, nos homunciones tanquam adjuutores adsciscat, et tanquam organis utatur!”

discussed the metaphor of the *field* in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow." Macknight.

10. *In accordance with the grace of God which has been vouchsafed to me* (Acts xxvi. 19, 20. Rom. xii. 3. xv. 15), *like a skilful architect*—so the words σοφὸς ἀρχιτέκτων (translated *a cunning artificer*, Isa. iii. 3) may better be rendered here, than with the English Version *a wise master-builder*, which accords not with the unfeigned humility of the Apostle—"I have laid a foundation among you, and another man buildeth thereon; but let every man take heed how he buildeth thereon (comp. Luke viii. 18)—for other foundation indeed may^h no man lay, beside what has been laid among you, which is the preaching of JESUS as THE ANOINTED OF GOD (Acts iv. 26, 27. v. 42. viii. 35. x. 38. xviii. 28); but whether a man build upon this foundation gold, silver, precious stones, wood, hay, straw, in every case it will soon be seen what his work is; for THAT DAY (Luke xxi. 34. Phil. iv. 5. Heb. x. 25. James v. 8, 9. 1 Pet. iv. 17. 2 Pet. iii. 10) will make it known, because it (that Day of the Lord) is to reveal itself in the likeness of fire (2 Thess. i. 8. 1 Pet. i. 7. iv. 12), and that fire will try the quality of every man's work—i. e. will test the spirituality of the living stones which he has built up, as ostensibly a Christian Church; 1 Pet. ii. 5.

"That the fire, of which the Apostle speaks, is the fire of Persecution, I think evident from 1 Pet. iv. 12, where the persecution to which the first Christians were exposed is described by the words τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένην. According to the common interpretation of the text, the doctrine which one teaches is called his work. But in

^f "The Jews call their wise men רבנים, *Architecti*, which metaphor the Apostle here uses. See Buxtorf. Lex. Talm. p. 318." Whitby.

^g Calvin remarks upon this verse: "Diligenter semper cavet ne quam particulam Divinæ gloriæ ad se derivet; refert enim ad Deum omnia, nec sibi quidquam facit reliqui, nisi quod fuerit organum."

^h "οὐδεὶς δύναται, nemini licet." Küttin.—compare Acts xxv. 11. Ὅτι δύναται θεῖναι, ὥς ἂν μένῃ σοφὸς ἀρχιτέκτων· ἐπεὶ, ὅταν μὴ ᾖ σοφὸς ἀρχιτέκτων, δύναται θεῖναι, καὶ ἐκ τούτου αἱ ἀλπίσεις; Theophylact. So it is said (Heb. vi. 18) ἀδύνατον ψεύσασθαι Θεόν—sc. ὥς ἂν μένῃ Θεός.

that case I wish to know how *doctrines* can be *tried by the fire*, whether of persecution, or of the last Judgment; or how they can be *burnt* by those fires. They who introduce doctrines into this passage quite destroy the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great House or Temple for the worship of God; and that Temple, as soon to have the fire of Persecution thrown upon it. And therefore, if nominal believers (represented here by *wood, hay, and stubble*) were by any Teacher built into the Church, the fire of Persecution would discover them; because, as parts of the Church, they would soon become extinct by apostasy [comp. Luke viii. 13]. The false Teacher at Corinth had in this respect been very blameable, by complying with the passions and prejudices both of Jews and Gentiles, and by encouraging them in their sins had allured into the Church at Corinth a number of wicked men, particularly the person who was guilty of incest (ch. v. 1), and others who denied the Resurrection of the dead (ch. xv. 12), whereby he had corrupted the Temple of God (ver. 17)." Macknight—who adds: "Some of the Fathers, perceiving that the Apostle in this passage spake not of doctrines but of persons, supposed that the fire which was to try every man's work, was the fire which is to happen at the day of Judgment. And therefore, as the Apostle speaks of persons whose *work* was *to be burnt, but themselves saved*, they fancied that all men, the righteous as well as the wicked, are to be burnt in that general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed; and that the righteous are to suffer, some more and some less, according to their character. The passages of the Fathers to this purpose Burnet hath collected, *De Stat. Mort.* ch. vi. But the Romish clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of Purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and assumed to themselves the power of detaining souls in that fire, and of releasing them from it, according to their own pleasure;

whereby they have drawn great sums of money from the ignorant and superstitious."

So also Whitby: "Whether we understand *the day* to mean the day of our Lord's coming to destroy the unbelieving Jews, to burn their Temple, and to destroy the Jewish Economy (Joel ii. 1, 2, 31. Mal. iii. 2. iv. 1), or of any other day of Judgment, this is certain, that the Apostle cannot be supposed to speak here of the *Roman Purgatory fire*; because (1) this fire, as Origen hath noted, is not fire properly but metaphorically so called, as appears from these words, *he shall escape as by fire*: (2) this fire is to *try every man's work*, Paul's and Apollos's, as well as theirs who built on the foundation hay and stubble; and sure they will not say Paul and Apollos went to Purgatory: (3) this fire shall try every man's work *of what sort it is*: now Purgatory fire doth not *try* every man's works but *punish* them for them."

14, 15. *If a man's work, which he hath built thereon, shall endure* (read *μενεῖ*) the fiery trial which is to try it, *he will receive a reward* (ch. ix. 17. Matt. x. 41, 42. Dan. xii. 8); *If a man's work shall be burnt down*—i. e., as Bp. Shuttleworth paraphrases it, if it fail in the trial, and be consumed—*he will have lost his labour*; and say that *he shall himself escape, yet will it be, as it were, out of the midst of*¹ (by going through) *fire*.

—*ζημιωθήσεται*, according to Jos. Scaliger, is "a juridical term;" and, if we resolve it into its equivalent *ζημιωθείς ἔσται*^k, it forcibly expresses *will be in the predicament of one who finds himself summarily mulcted* (or, by any means *unexpectedly stripped*) *of his property*. Hence the Apostle's beautiful application of the word *ζημιώθην* to his own self-imposed confiscation for Christ's sake of all that, as a Pharisee, had been most treasured by him; Phil. iii. 8.—The construction of the latter clause of ver. 15 will be made out by supplying the antithetic *μὲν* after *σωθήσεται*, as in Rom. vi. 17. xv. 8, where see the notes.

¹ "Significatio prepositionis *διὰ* similis est in simili contextu apud Strabonem: *αὐτὸς ἰσώθη διὰ ναυαγίου*." Küttn.

^k Compare, in illustration of this peculiarity, Thucyd. i. 138, *ἦν γὰρ ὁ θεμιστοκλῆς βεβαίωτατα δὴ φύσεως ἰσχύϊν δηλώσας*, Angl. *was one that manifested &c.*, and see the notes on Rom. vii. 4.

Ibid. ὡς διὰ πυρός. "The metaphor of a fire is still kept up. *To escape as from a fire*, i. e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11. Zech. iii. 2. [Psa. lxxv. 12.] Jude 23. So Livy says of L. Æm. Paulus, *prope ambustus evaserat*; xxii. 35. Θεὸν πάντα τρόπον ἐκ μέσου, φασί, πυρὸς τὸν ἄνδρα σώζειν: Aristid." Burton.

16. Billroth explains the connection of this with the preceding verse to be: "Be not amazed that so severe a punishment should impend over the false teacher who corrupts the Church, for *know ye not that* &c. Theophylact says that the Apostle introduces this with reference to what he is going to say respecting the incestuous person; but his whole discourse here is obviously respecting false teachers, as it forms part of his animadversions upon their Party-divisions. The charge of impurity begins with ch. v."

17. *If any man corrupt the spiritual Temple of God, God will corrupt him*, i. e. will do so to him, and more also; will strictly render unto him according to what he has done; for that the repetition of the verb φθείρω is intended to convey a pointed threat, will be seen on comparing Rev. xxii. 18, *ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ*. For the sense of φθείρει, as descriptive of the sectarian feelings which vitiated and enfeebled the spiritual growth of the infant Church at Corinth, compare 2 Cor. vii. 2. xi. 3.

— "φθείρω, *vitiū affero*, quod fit falsis dogmatibus; φθερεῖ non de pœnis æternis accipiendum, quod patet ex σωθήσεται ver. 15. Sensus: *hunc gravissimè puniet*." Kütn.

18. εἴ τις δοκεῖ σοφὸς εἶναι κ. τ. λ. "*If any man deem himself wise among you*, that is, wise in this world—the words ἐν τῷ αἰῶνι τούτῳ belong to σοφὸς and are exegetical of it. They may be interpreted as meaning either *wise in the wisdom of the world* (Grotius), or *wise in the esteem of the men of this world*; as Calvin translates: *secundum rationem vel opinionem mundi*." Billroth.—*μωρὸς γενέσθω κ. τ. λ.*: compare Rev. iii. 17, 18.

19. γέγραπται γάρ. "The quotation is from Job v. 13,

and as Winer remarks, it is one which does not give a complete sentence, but only those words which the Apostle's purpose required. Unlike his usual practice, Paul does not quote here from the LXX, who read : ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει αὐτῶν.—ἐν τῇ πανουργίᾳ αὐτῶν, *in their prudence* : i. e. while they deem themselves most prudent." Billroth.

20. καὶ πάλιν. "This passage the Apostle quotes strictly according to the LXX. Ps. xciii. 11, except that he has σοφῶν instead of ἀνθρώπων, which latter word the LXX give more correctly according to the Hebrew." Billroth.—διαλογισμοὺς, *imaginings, devices, inventions*. "*The subtle contrivances of men*, when opposed to the methods which God's wisdom hath appointed, *are vain*, are utterly ineffectual for accomplishing what they intend by them. Wherefore those [would-be] wise teachers, whom the Apostle reproved, laboured to no purpose when they endeavoured to build the Temple of God by methods which God condemned." Macknight.

21—23. "*Wherefore let no one boast in men*, as if any teacher belonged peculiarly to him ; *for all things*—the Gospel, its ministers, and all its privileges ; as well as all the blessings of Providence—*belong equally to you all*¹ : *Whether Paul, or Apollos, or Cephas, or the fabric of the world, or life, with its enjoyments, or death, with its consequences, or things present, or things to come, all belong to you in general* : *And*, instead of being the disciples of this or that teacher, *ye are Christ's disciples, and Christ is God's disciple*." Macknight—who supports this rendering of the last clause by referring to ch. xi. 3. John vii. 16. viii. 28. xii. 49. xiv. 10. But better is Billroth's exposition of ver. 23 : "The whole world is yours"—compare Rom. viii. 38, 39, and note on Rom. iv. 13—" *but ye*"—or we might render δέ (which often subjoins one

¹ So Burton also : "Let no one boast of belonging to one set or party of men : for all things which have any connexion with your salvation, belong equally to you all."

thing as the exact counterpart, or measure, or exponent of another), *even as ye*—"are Christ's, and (even as) *Christ is God's*. Let not, therefore, pride be among you: ye belong to Christ the Lord [of all things; Acts x. 36. Eph. i. 22. Col. i. 16, 17. Heb. i. 2]; but even He sought not to serve Himself, but in all things did the will of God: Belong, then, to Him, and be one with Him. The Apostle thus returns ever to his grand object, viz. that in all things only τὰ τοῦ Θεοῦ are to be sought after, and not the honour of individuals; in which case sectarian divisions would be impossible."

CHAPTER IV.

1. "In the preceding chapter he had said that the teachers, as servants of God and of the Church, could not possibly become rulers over the latter, and founders of sects: in this chapter he proceeds to state that the teachers are simply *stewards* of that which God hath committed to their charge. The only praise, therefore, which could accrue to them, was that which they might procure by *fidelity*. But even for this praise he himself did not look, in so far as men were concerned; nay, so little did he think of *Man's judgment*, that he did not even pronounce any judgment upon himself, but left all to the Lord. If the Apostle, then, were so humble, how much more ought the Corinthians to be so!" Billroth.

Ibid. οἰκονόμους μυστηρίων Θεοῦ. Macknight—having remarked on ch. ii. 7, "To recommend the Gospel to the Greeks, and to wean them from those vain *Mysteries* of which they were so passionately fond, the Apostle here and in various other passages dignifies the Gospel with the appellation of a *Mystery*; not only because it had hitherto been kept secret (Rom. xvi. 25. Eph. iii. 9. Col. i. 26), but because the discoveries which it contains were unspeakably more important than the discoveries made in any of the Heathen Mysteries, and were far more certain, being *wisdom*

from God" [ch. i. 30]—adds on this verse: "And he calls himself a *steward*, or *mystagogue* of these Mysteries, to intimate that the deepest doctrines, as well as the first principles, of the Gospel were entrusted to him to be dispensed and made known; and that his faithfulness, as a steward, consisted not only in his disclosing them exactly as he had received them from Christ, but in his disclosing them as his hearers were able to receive them."

2. ὁ δὲ λοιπὸν, *as for any thing else*—so Burton well translates, as though the Apostle had said: "*Beyond this sacred light in which I would have you regard your Christian teachers, I admit indeed that what is required in Stewards, is that in every case a man be found faithful; but then you are not the rightful judges of this matter—to his own master every steward standeth or falleth;*" Rom. xiv. 4.

3. *But with me (emphatic) it goes for very little^a that I should be examined by you* (Luke xxiii. 14. Acts iv. 9. xii. 19. xxv. 26. xxviii. 18), *or by any day of Man's appointing*—compare the frequent use among the Romans of the juridical phrase, *diem dicere alicui*—*nay, I am not even my own examiner*—so we may both avoid the difficulty which Macknight has started, and not removed by loosely translating "*I do not*

^a "Winer (p. 281), in shewing that ἵνα is often used in the New Testament, where one would have expected an infinitive, makes the very correct remark, that nevertheless even in such cases the idea of *intention* is not lost sight of; but that even here the general notion of *being suitable for the purpose* is present to the mind: or, to express the same thing more strictly in other words, ἵνα with a subjunctive can be substituted for an infinitive, only when the discourse is of something *desirable*, or *worthy to be striven for*. Thus, as in Latin it is correct to say *expedit ut hæc facias*, but not *malum est ut hæc facias*; so, according to the usage of the New Testament, it would be quite proper to say καλόν, but not κακόν, εἰσιν ἵνα ταῦτα ποιῇς.—Now the passage before us seems at first sight to contradict this principle; but the expression ἐμοὶ εἰς ἐλάχιστόν ἐστι (where the εἰς is a Hebraism corresponding to the ה) includes in it the notion of *I care not that, non curo* (or *quæro*) *ut*. The meaning will thus be: But I am not very anxious to be judged of by you, or indeed by any man, i. e. (as appears from ver. 2) so as to procure for myself the praise of fidelity. The ἀνθρωπίνῃ ἡμέρᾳ is the *tribunal or judgment of Men*, in opposition to the ἡμέρα τοῦ Κυρίου: and ἡμέρα in both cases is used after the Hebrew idiom, as in Joel i. 15," Billroth.

condemn myself; for the Apostle could not say *I do not examine*, or *judge, myself*: it is the duty of *every* good man to examine and judge himself, and it is what the Apostle recommends, 1 Cor. xi. 31. 2 Cor. xiii. 5"—and at the same time attain to that accuracy which Billroth aims at, when he writes: "Properly we should have expected ἀλλ' οὐδὲ αὐτὸς ἀνακρίνω με, *sed ne ipse quidem me judico*, for the sake of the antithesis; for it is not the object, but the subject, that is here opposed to what immediately precedes. Theophylact observes on this passage: *Think not*, says he, *that from any disrespect to you, or to the rest of mankind, I claim to be exempt from being judged: I do not even reckon myself competent to a matter of such exactness.*"

4. οὐδὲν γὰρ ἐμαυτῷ σὺννοῖδα. The received version of these words, *for I know nothing by myself*—more correctly perhaps, *bye myself*; the preposition, like the Greek παρὰ, intimating to *my prejudice*; or that can be *laid*, as it were, at *my door*, brought home to me, made matter of accusation against me—is a quaint English vulgarism for what Burton tacitly substitutes for it, *I am not conscious to myself of any thing wrong*; the notion of *wrong*, if we look to the strict and primary meaning of σὺννοῖδα^b, *conscio*, and their derivatives, being at once suggested by the *secrecy* of that wherein a man's own heart is his only earthly witness. Hence the Latin Poet's obvious *epexegetis*: "Nil conscire sibi, *nulla pallescere culpa.*"

Ibid. ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, *yet am I not hereby justified*; ἐν τούτῳ, as it were *ipso facto*; by the simple verdict which I might pronounce upon myself *in foro conscientiae*. It can hardly be necessary to observe that the forensic δεδικαίωμαι is not here to be taken in that theological sense, in which it is used throughout the Epistle to the Romans.

5. *Wherefore*, if ye will be guided by my example, *do not form any premature judgments* in favour of one man, or one party, above another, but wait until the Lord come; who both

^b See Feile on Æsch. Agam. v. 1055.

will bring to light what is now veiled in darkness, and disclose the purposes of men's hearts; and then shall every man have his due meed of praise from God.

6. *Now these things, brethren*—all that precedes, namely, from ch. iii. 4—*I have figuratively applied to myself and Apollos*—“by that figure, namely, *in which* (to use the words of Quintilian, lib. ix. cap. 2) *we want our hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as when we speak in irony; but something latent, and which the hearer must find out for himself; which,* adds he, *is now almost the only thing called schema among us, and whence debates are called figurative.*” Parkhurst’s Lex. in voc. ed. Rose. “Though the Apostle had named only himself and Apollos, who both had abjured the honour of being leaders of a sect, yet he at the same time would intimate the propriety of a similar course being followed by all those who had made themselves such, or been made such by the Corinthians.” Billroth—who adds on ὑπὲρ δὲ γέγραπται, “As this is the common form by which the Apostle introduces a quotation from the Old Testament, some have thought that there is such a quotation here. Grotius supposes it to be from Deut. xvii. 20, where the LXX give ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ. This, however, is hardly admissible: it seems better to regard the Apostle as referring to what he had himself written in this Epistle; and Lachmann’s reading, ἀ γέγραπται, is probably to be preferred.”

Translate: *for your sakes*—i.e., as he explains his meaning, *for your instruction—that ye may learn in us* (after our example) *not to have notions above that sober measure which has now been set down for you; that so you may^c no longer be*

^c “The use of the Indicative after ἵνα is uncommon, and occurs only once besides in the New Testament, Gal. iv. 17; nor does it at all agree with the notion of *intention* involved in ἵνα. On this account Winer (p. 239) supposes a solecism; but perhaps it would be nearer the truth to conclude that, since in both places the verb is one in ὅω, the Apostle may have fallen into a grammatical idiotism, the grounds of which lie in the *form* of the verb itself; and that, the right forms φουσιῶσθε and ζηλῶτε not being conversationally familiar to him,

puffed up, each one for some^d one man to the prejudice of some other.

7. εἰ δὲ καὶ ἔλαβες, *but, if it be true that*—if, agreeably to what has just been said (καὶ), thou admittest that—*thou hast received it, &c.* This, coming immediately after εἰς ὑπὲρ τοῦ ἑνός κ. τ. λ., may well be understood to be addressed to the Corinthians individually, teachers alike and partisans—but in what follows they are addressed as a community.

8. Short as has been your acquaintance with the Gospel, *ye are already full, ye are already rich*, in all manner of spiritual store (ch. i. 5, 7. Rev. iii. 17), *ye are kings^e, and have no need of us!* *In truth* (καὶ, in the very letter of that boast) *I would^f ye were kings! that we also might be kings with you.* “That the whole of this passage is ironical, needs hardly to be mentioned. Paul shows this himself, when he says, καὶ ὄφελόν γε ἰβασιλεύσατε, *et utinam regnum adepti essetis*, whereby he intimates that in reality they had *not* received it.” Billroth.

9. δοκῶ γὰρ κ. τ. λ. Rightly understood, this is not a burst of fretfulness, or of querulousness or impatience under suffering for Christ's sake, but a most powerful illustration, such as St. Paul's vivid imagination only could have suggested, of that *entire denegation of self* which formed the characteristic feature of The Christ and His Apostles, and which, admonishing them as a father, St. Paul sets before his spiritual children, less to make them ashamed (ver. 14) of having

he had thus substituted the Indicative for the Conjunctive; following perhaps the analogy of the singular, in which these two moods are alike, and forgetting that in the plural they are not so.” Billroth.

^d Such appears to be the force here of the Article, which gives an individuality to the *one* and the *other* of two supposed Party-leaders; at the same time that it connects them with each one of the persons addressed, as *his one* prized, and *his other* less favoured, teacher.

^e “Reges atque Tetrarchas, *Omnia magna loquens.*” Hor.

^f “In the New Testament, as well as in the later Classics, ὄφελον is used in every respect as a participle with the Indicative. Thus with the Aorist, 1 Cor. iv. 8, ὄφελον ἰβασιλεύσατε, *would that ye had become lords.*” Winer, p. 250.

hitherto made their Christian privileges matter of vain boasting, and contentions aiming only at self-exaltation; than to induce them henceforth (ver. 16) to be more studious to conform themselves exclusively to his paternal example.

— ἐσχάτους ἀπέδειξεν, *contemptissimos constituit*, Krebs: ὡς ἐπιθανάτους, *velut bestiarios*, Tertull. *de Pudicit.* c. 14. p. 566. "This is an allusion to the Roman theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears that in the morning those criminals to whom they gave a chance of escaping with their life fought with the wild beasts armed; but in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter to another day—so that they might well be called ἐπιθανάτους, *persons appointed to death*. By comparing the Apostles to these devoted victims, Paul has given us a strong and affecting picture of the dangers of their ministry; dangers, which eventually proved fatal to the most of them." Macknight.

Ibid. θέατρον ἐγενήθημεν, *we have been made a spectacle to the world, as well of angels as of men*^s. Here we have another, and not less vivid, illustration of the Apostle's meaning. "θέατρον h. l., *metaphorice*, homo qui omne ignominiae suppliciique genus patitur. Sic sæpius apud Plautum legitur: *aliquem ludos facere*. Verba Pauli non [amplius] intelligenda sunt de pugna cum bestiis ineunda, sed ex more Græcorum, quo homines malefici in theatris non solum ignominiae causa exhibebantur, sed supplicio etiam afficiebantur." Kütn. Compare Heb. x. 33, ὀνειδισμοῖς τε καὶ θλίψει θεατριζόμενοι. Hom. Il. iii. 42, λύβην τ' ἔμεναι καὶ ἐπόψιον ἄλλων. Hor. Sat. I. vii. 21, magnum spectaculum uterque.

10. *We are content to be accounted fools for Christ's sake*

^s So Calvin interprets these words, as explanatory of τῷ κόσμῳ—not, as the English Version makes them, co-ordinate with it. "Secundum membrum, *et angelis et hominibus*, expositive accipio, in hunc sensum: Non modo terræ ludum et spectaculum, sed etiam cœlo exhibeo. Vulgo hic locus de diabolis expositus fuit, quia videbatur absurdum ad bonos Angelos referre: verum non intelligit Paulus, quicunque suæ calamitatis sint testes, eos tali spectaculo *delectari*; hoc tantum vult, se ita gubernari a Deo, ut videatur ordinatus esse ad præbendum toti mundo ludum."

(Luke vi. 22. Phil. iii. 8), *whilst ye take credit for being wise men in Christ* (Rom. xvi. 7. 2 Cor. xii. 2); *we feel ourselves to be weak* (ch. ii. 8. 2 Cor. x. 10. xii. 5, 9), *whilst you account yourselves strong; ye are in honour, whilst we are in disgrace*. So the Apostle goes on to contrast the case of those, to whom *to live was Christ, and to die was gain* (Phil. i. 21), with that of those new converts to Christianity who had yet to learn that the kingdom into which they had been translated (Col. i. 13) *was not of this world*; and further to show them into what spirit they had been baptized, he next sets before them what, up to the time at which he wrote, had been the life of a Christian Missionary, and Martyr for *the Truth as it is in Jesus*.

13. ὡς περικαθάρματα κ. τ. λ. "In Lam. iii. 45, we only read ἔθνης ἡμῶν ἐν μέσῳ τῶν λαῶν in the LXX; but there are two words in the Hebrew answering to περικαθάρματα and περιψημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death to expiate some public calamity. *Theol. Crit. Sacr.* Part I. p. 512." Burton. Compare John xi. 50, and Phavorinus: "Ἐτρεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθούσης τῇ πόλει, λοιμοῦ λέγω ἢ τοιοῦτου τινός, ἔθνον τούτους ἕνεκα τοῦ καθαρθῆναι τοῦ μιάσματος, οὗς καὶ ἐπώνομαζον καθάρματα. Schol. on Aristoph. Plut. 454: Ὑπὲρ τοῦ καθαρισμοῦ πόλεως ἀνέρου ἐστολισμένον τινά, δὴ ἐκάλουν κάθαρμα. "The LXX translate the Hebrew word which signifies *an expiation* by περικάθαρμα, Prov. xxi. 8: wherefore there is no occasion for the reading in *Erasm. Schmidius'* edition of the New Testament, mentioned by *Wetstein*, ὥσπερ ἐκ καθάρματα." Macknight—who adds on περιψημα, "The word signifies *filth scoured off*, from περιψάω, *to scour*, or *scrape off all around*; and is used most commonly to denote the sweeping of streets or stalls." Περιψημα ἡμῶν γένου—ἦτοι (as he explains it) σωτηρία καὶ ἀπολύτρωσις—*Suidas* tells us, was said when a man was thrown into the sea, as a sacrifice to Neptune.

17. ἔπεμψα ὑμῖν Τιμόθεον. "The object of this sending of Timothy was, that he might go into Macedonia (Acts xix. 22)

and collect there the contributions (ch. xvi. 1) for the poor Christians in Palestine, with which (as Neander well expresses it) the Apostle wished in an appropriate manner to conclude his labours in the East. Paul intimates that Timothy would also visit Corinth; but from doing this, probably, he was prevented; as may be inferred [partly from the uncertainty with which the Apostle expresses himself on this subject ch. xvi. 10, and further] from the circumstance that Paul in his Second Epistle makes no mention of his reception by them, or of any intelligence brought by him respecting their Church; though, when he wrote that Epistle, Timothy was again present with him." Billroth—who, on *ὅς ὑμᾶς ἀναμνήσει*, adds from Œcumenius: "He does not say, *shall teach you*, lest they should be hurt at the idea of being taught by a youth like Timothy; wherefore also he adds, *my ways*, that is, he shall not speak his own things but mine. By *ways* he means *my administration, preaching, dangers, Apostolic conduct, and the Divine laws according to which I walk*. Then, explaining his meaning, he calls them *ways which are in Christ*, i. e. which have nothing human in them. He adds, nothing new shall he speak to you, but the instructions which I give in every Church."

19. *γνώσομαι—τὴν δύναμιν*. "I shall know what *power* manifests itself in these false teachers. This is the natural sequence of idea; but between the verb and its object there is a clause interposed, as it were, parenthetically: *καὶ γνώσομαι—οὐ τὸν λόγον, ἀλλὰ—τὴν δύναμιν*." Billroth.—"*λόγος, dicta, et δύναντες, facta*, sibi invicem opponuntur. Experiar, non hoc, utrum sint illi inflati me disertiores, sed utrum plus effecerint quam ego. Non enim in dictis cernitur religio, sed in factis doctorum et efficacia doctrinæ." Küttner.

21. *ἐν ῥάβδῳ ἔλθω*; "The *ἐν* here is not equivalent to *σύν*, but *ῥάβδος* (as is clear from the antithesis between it, and *ἀγάπη* and *πνεῦμα*) means the use of the *ῥάβδος, habitus ejus qui utitur ῥάβδῳ, habitus irati pædagogii*. Theodoret: *ῥάβδον δὲ καλεῖ τὴν παιδευτικὴν ἐνέργειαν*. Properly the

Hebrew בְּיָד *instrumenti* is to be explained in like manner.”
Billroth.—ἐν ῥάβδῳ, Angl. *rod in hand*.

CHAPTER V.

1. ἥτις οὐδὲ—ὀνομάζεται. “ὀνομάζεται, *nominatur*, i. e. fit, reperitur; uti נִרְאֶה quod Alexandrini interpretes per *συμβάλει* exprimunt. Potest etiam per *μείωσιν* explicari, ut dicatur minus, plus intelligatur. *Ne nominatur quidem*, sc. nedum ut perpetretur et nefarie exerceatur. Sic Jer. xviii. 13: *quis audivit talia?* nedum fecit. Tale probrium dicit Apostolus etiam in Gentilibus non reperiri, i. e. vix reperiri. Vere. Cic. pro Cluentio 5, 6: *Nubit genero socrus, nullis auctoribus, funestis ominibus omnium. O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum!*—ὥστε ἔχειν, adeo ut inter vos aliquis cum patris conjuge, cum sua noverca, *rem habeat*. Patris uxor plerumque Hebræis est noverca, ut Lev. xviii. 8.” Kütn.

Ibid. τοῦ πατρός. “It would seem from 2 Cor. vii. 12 that the father was still living—which aggravates the offence.” Burton.

3. ὡς ἀπών. “Perhaps ὡς is to be expunged.” Burton. “The reading would indeed be rendered easier by its omission, for then the participle could be resolved by *although*. If, however, the ὡς be retained, it must be joined not only to ἀπών, but to the whole clause as far as πνεύματι: *ego vero, quippe qui abessem* (= *absens quidem*^a) *corpore, adessem autem animo, decrevi tanquam præsens &c.*—οὕτω, *in so disgraceful a manner*; the Apostle would seem to intimate that the transgressor had shown no sense of shame for his sin, but had committed it openly, so that it might truly be said of it, *δῶς ἀκούεται*.” Billroth.

^a We must supply *μὲν* after ἀπών, as in ch. iii. 15, where see the note.

4. συναχθέντων ὑμῶν κ. τ. λ., *you, and I in spirit*, though not in person (comp. 2 Kings v. 26. Col. ii. 5), *being gathered together with the power*—i. e. (see Matt. xviii. 20) assembled in the virtual presence—*of our Lord Jesus Christ, &c. &c.* This parenthesis interrupts the sentence, as originally projected, ἤδη κέκρικα τὸν οὕτω τοῦτο κατεργασάμενον παραδοῦναι τῷ Σατανᾷ, and renders it necessary for the Apostle to add τὸν τοιοῦτον in ver. 5, making τὸν κατεργασάμενον “the accusative of the person,” and τὸ παραδοῦναι κ. τ. λ. “of the thing,” after κέκρικα.

5. παραδοῦναι τῷ Σατανᾷ. “*Tradere Satanæ est precari Deum ut eum tradat in potestatem Satanæ, nempe ut per eum morbis vexetur* (cf. 1 Tim. i. 20); *εἰς ὄλεθρον τῆς σαρκός*, ut iræ Divinæ sensu carnales affectus in illo exstinguantur. “Ὀλεθρος σαρκός pari modo dicitur, quo θανατοῦν τὰς πράξεις τοῦ σώματος, Rom. viii. 13.” Grotius.—Οὐκ εἶπεν, ἐκδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, ἀλλὰ παραδοῦναι· ἀνοίγων αὐτῷ τῆς μετανόιας τὰς θύρας, καὶ ὥσπερ παιδαγωγῷ τὸν τοιοῦτον παραδιδούς [comp. 2 Cor. ii. 6—8]. εἰς ὄλεθρον τῆς σαρκός· ἵνα μαστίξῃ αὐτὸν ἕλκει πονηρῷ ἢ νόσῳ ἐτέρᾳ. καὶ μὴν ἀλλαχοῦ φησιν [ch. xi. 32] ὅτι ὑπὸ τοῦ Κυρίου κρινόμεθα ταῦτα πάσχοντες· ἀλλ’ ἐνταῦθα μᾶλλον καθάψασθαι θέλων, τῷ Σατανᾷ παραδίδωσι. καὶ τοῦτο δὲ Θεῷ δοκοῦν ἐγίγνετο, ὥστε κολάζεσθαι αὐτοῦ τὴν σάρκα· ἐπειδὴ γὰρ ἀπὸ τῆς ἀδηφάγιας καὶ τῆς τρυφῆς τῆς κατὰ τὴν σάρκα ἐπιθυμίαι τίκονται, ταύτην κολάζει. Chrysostom.

7. *Purge out therefore your old leaven*—the vices of your unregenerate nature—*that so ye may be as it were new dough in the hand of the Lord* (comp. Luke i. 17), *even as ye are*, if ye be Christian men, *without leaven* in your composition, as such: *for we have had our Passover sacrificed for us in the sacrifice of Christ; therefore let our feast*^b—the holy life, namely, whereby we commemorate that sacrifice, and as it

^b No one, acquainted with the religious ceremonies either of Jewish or of Heathen Antiquity, needs to be told how close was the transition from a propitiatory *sacrifice* to a *feast* consequent thereupon. Hence the association of these two ideas in the mind of the Apostle.

were, *show the Lord's death, till He come* (ch. xi. 26)—*have nothing now to do with the literal leaven of by-gone days*—for we serve now in newness of spirit (see note on Rom. vii. 6), and meat commendeth us not to God; for neither, if we eat, are we the better: nor, if we eat not, are we the worse (ch. viii. 8)—*nor yet with the spiritual leaven of wickedness and evil living*^c—that fault and corruption of every child of Adam, which under the outward sign of *leaven* God's infant Church was, as it were sacramentally, instructed to put away from among them—but *let it consist in the observance of unleavened days of sincerity and truth!*

So—after Chrysostom: *ἐορτῆς ὁ παρὼν καιρὸς· καὶ γὰρ εἰπὼν, ἐορτάζωμεν, οὐκ ἐπειδὴ Πάσχα παρῆν, οὐδὲ ἐπειδὴ ἡ Πεντηκοστή, ἔλεγεν· ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστὶ καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν*: and Küttner: “*ἐορτάζωμεν non est, diem festum celebremus; hæc enim esset propria significatio, cum requiratur tropica; sed Deo serviamus, Deum colamus, Christiani simus; ita scilicet, ut ab omnibus pristinis vitiis puri simus et Deum vera sanctitate colamus.—μὴ ἐν ζύμῃ κ.τ.λ.: non cum improbitate, quæ sit quasi fermentum; sed cum virtute quæ vera sint azyma. Genitivus explicat.*”—a faint attempt has been made to bring out the depth of meaning, and of spiritual instruction, which that one word ζύμη (in ver. 6) was sufficient to suggest to the inspired mind of St. Paul. And no apology (it is hoped) need be made for the freedom of interpretation with which, after the obvious allusion conveyed by τὸ πάσχα ἡμῶν . . . ὥστε ἐορτάζωμεν, παλαιᾷ in ver. 8 has been made to refer rather to the literal prohibition of the Jewish Ritual, then *waxing old and on the point of being swept away* (Heb. viii. 13), than, as in ver. 7. to what the pro-

^c This might have been more freely rendered, *sinfulness of heart and life*; for *kakia*, *malitia* (but not what in English we understand by *malice*), the opposite of *ἀγαθωσύνη*, is *badness of heart, or principle* (compare ch. xiv. 20); *πονηρία*, the opposite of *καλοκαγαθία*, a *loose and unprincipled manner of living*. Their opposites may be found also in the latter clause of ver. 8, on which Billroth remarks: “*ἡλικρίνεια* is *innocence, purity, spotlessness of life and walk* [rather, *open-heartedness, absence of all guile*]; *ἀλήθεια*, the obvious morality of Truth: John iii. 21, *He that doeth the truth cometh to the light*. Comp. Eph. iv. 21—25.”

hibited leaven emblematically represented, under the elementary teaching of God's Holy Spirit. I do but add, that it is wholly unnecessary, here as in Luke xxii. 1, 7. Acts xii. 8. xx. 6, to interpret τὰ ἄζυμα—the season when no leaven might be used; a term corresponding rather to our *Lent, Passion Week, Whitsuntide, &c.*—as if in itself it meant *unleavened bread*. It is better translated, as in Matt. xxvi. 17. Mark xiv. 1, 12, *the Feast of unleavened bread*—to wit, the seven days (Exod. xii. 18—20. Acts xii. 3), on the first of which (*the Passover*, properly so called, Numb. xxviii. 16. Mark xiv. 1) the Paschal lamb was offered (Mark xiv. 12. Luke xxii. 7)—and with great beauty and propriety does the Apostle here employ it to denote that *time of Reformation, and refreshing from the presence of the Lord* (Acts iii. 19. Heb. ix. 10), which the long prefigured sacrifice of the Lamb of God was to introduce, unto all who should *draw near with a true heart, in full assurance of faith; having their hearts sprinkled* (ἀπὸ συνειδήσεως πονηρᾶς) *from internal consenting unto evil, as well as their bodies externally washed with pure* (sanctifying) *water*; Heb. x. 22.

9. ἔγραφα ὑμῖν ἐν τῇ ἐπιστολῇ· οὐκ ἐν ἄλλῃ, ἀλλ' ἐν ταύτῃ. πρὸ βραχείων γὰρ ἔφη, οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί; εἰτα διδάσκει περὶ ὧν ἔγραψε—so Theodoret, and (after Whitby and Macknight) so Burton: “ἐν τῇ ἐπιστολῇ, *in this epistle*; see Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13. vii. 2.” This is not, indeed, a satisfactory interpretation of ἔγραφα, but the references given are quite sufficient to limit the application of τῇ ἐπιστολῇ to *the Epistle* now before us, and not (as Billroth, after Neander, and others have imagined) to an earlier Epistle to the Corinthians, supposed to be lost, to which the Apostle never elsewhere refers, and of which no mention whatever is made in the writings of the primitive Church. Perhaps, if we put ourselves in the position of one who wrote for the most part by an amanuensis^d, we shall better understand how both

^d That the present Epistle was so written, will be seen from ch. xvi. 21.

St. Paul here, and Tertius in Rom. xvi. 22, came to speak of the Letter on which the mind of the one, and the pen of the other, was at that moment engaged, as *the Epistle*; and, as Theodoret has suggested, we may conceive the Apostle (after what precedes in vv. 2, 5, 6) to have been thinking less of the actual inditing, than of the practical purport of his instruction. *In what has now been delivered* to you*—so he returns, from speaking of that holy living which should characterize *all* Christians, to the particular case of the Corinthian Church—*I have instructed you not to keep company with fornicators; by which I mean† not absolutely, &c. &c.*—πάντως, *omnino*, Angl. *under all circumstances*, expresses here what in classical Greek would have been conveyed by ἀπλῶς, *in precise terms*.

11. νυνὶ δὲ ἔγραψα ὑμῖν, *but what I have written unto you is‡, not to keep company, in case &c. &c.* The νυνὶ must not be understood to refer to what he has *now* written, as distinguished from the imaginary Epistle of an earlier date; but, as opposed to ἄρα, *then, in that case*, to distinguish what the Apostle *did*, from what he did *not*, mean to convey by what he had just written. Compare chap. vii. 14. xii. 18, 20. xv. 20.

Ibid. τῷ τοιοῦτῳ μηδὲ συνεσθίειν, “*cum talibus, adeo vitiosis et Christianorum nomen usurpantibus, ne epulas quidem habere communes; quod minimum est inter amicitiae signa: vide Gal. ii. 12.—συνεσθίειν habes, Gen. xliii. 32. Ps. ci. 5, in Græco. Hebræis mos erat cibum communem non sumere cum eo qui erat in ἡῖν.*” Grotius.

12, 13. *For why should I^h—quid attinebat? Angl. what*

* Compare δ [or δ] γίγραπται, ch. iv. 6.

† No uncommon use this of καί in the way of enlargement, or explanation of one's meaning when not made sufficiently clear. Compare, for example, Thucyd. i. 69. ἐπιστάμεθα οἷα ὁδῶ οἱ Ἀθηναῖοι, καὶ ὅτι κατ' ὀλίγον, χωροῦσιν ἐπὶ τοῦς πύλας. *Ibid.* 70. πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται.

‡ So Erasmus expounds it: “*Hoc senseram—si quis Christianus hujusmodi flagitiis sit infamis, adeo non oportere cum eo commercium habere, ut ne mensam quidem communem esse velim.*”

^h There is an obvious incongruity between the latter clause of ver. 12, and

business had I to—bid you judge them that are without the pale of the Church? Is it not of those within that ye (ὑμεῖς) are judges, whilst of them that are without God is the judge? Ye therefore (καί, accordingly) shall put away that wicked one from among you. “With the emphatical particle *καί* here the Apostle introduces, in conclusion, a quotation from the Old Testament which will be found in Deut. xxiv. 7 [ver. 9, LXX].” Billroth. Gesenius has noticed that the Hebrew phrase, rendered “Thou shalt take away this evil from the midst of you,” is the usual formula employed in Deuteronomy wherever punishment is ordered: see, for example, ch. xiii. 5. xvii. 7.

CHAPTER VI.

1. τοῖς τις ὑμῶν κ.τ.λ. “τοῖς et aoristus τλῆναι (nam τλῆμι et τλάω non extant) valent *sustinere*, quæ quidem significatio late se extendit. Est enim *sustinere* (Angl. *to endure*) non obstante vel periculo, vel pudore, vel superbia, vel dolore animi, vel misericordia.” Bp. Monk on Eur. Alcest. 287. Translate here in the second of these meanings: *Can any of you, having a case* (matter of litigation) *against his brother—see note on Rom. xiii. 8—think of going to law with him before the unconverted Heathen, and not before the Lord’s people?*

“The Heathens are called *unrighteous*, in the same sense as Christians are called *saints* or *holy*. For as the latter are called saints, not on account of the real sanctity of their manners, but on account of their professed faith; so the former were called *unrighteous*, on account of their idolatry and unbelief (ver. 6), although many of them were remarkable for their regard to justice and to all the duties of morality.” Macknight.

the former as rendered in the English Version: *what have I to do with judging them also that are without?* which is easily avoided by making the *καί* (the virtual representative here of *γράφαι*) connect the question with the leading idea that has preceded; and that is contained in the verb *ἐγγραφά*.

2. οὐκ οἶδατε κ. τ. λ. "Because this question is repeated six times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithstanding they boasted of the knowledge they had received from the false teacher, were extremely ignorant in religious matters." Macknight—who remarks on the latter part of the verse: "With respect to the idea, which many entertain, of the saints being Christ's assessors when He judges the world, I observe that it is repugnant to all the accounts given of the general judgment, and particularly to our Lord's own account of that great event (Matt. xxv.), where the righteous are represented as all standing before His tribunal along with the wicked, and as receiving their sentence at the same time with them. To found a doctrine of this magnitude merely on two obscure passages of Scripture, which can easily admit of a different and better interpretation, seems not a little rash." To the same effect Whitby says: "We often read that even the best of Saints shall *stand before the judgment-seat of Christ* (Matt. xxv. 33. 2 Cor. v. 10. Rev. xx. 12); that they shall be Assessors with Christ then, we read not: the words of Christ (Matt. xix. 28), in what sense soever taken, prove it not; they being spoken, not of *all Saints*, of whom the Apostle here speaks, but of the twelve Apostles only. These words must therefore admit of one of these two senses, viz. that there shall be *Christian Magistrates* who shall be Governors, and so Judges, of the world, according to the prophecy of Isaiah (xlix. 23), *And kings shall be thy nursing-fathers, and their queens thy nursing-mothers*; and that of Daniel (vii. 18), *The Saints of the Most High shall take the kingdom*; or that they shall judge and condemn the world by the faith preached for a testimony to them, as Noah did (Heb. xi. 7)—whence is the Gospel so often called *the testimony of Christ*—and by the Spirit given to *convince the world of sin, of righteousness, and of judgment* (John xvi. 8); in which sense our Lord saith, *Now is the judgment of this world*: John xii. 31."

Translate: *Know ye not that*—"when the Lord Jesus shall be revealed from Heaven with His mighty angels; when He shall come to be glorified in His saints, and to be admired in all them that believe;" 2 Thess. i. 7, 10—the *Saints* (Matt.

xii. 27, 41, 42) *shall be the virtual judges of the unconverted world? and if then on you, as Christ's witnesses to the world, turns the future judgment of the world* (Acts xvii. 31), *are ye unequal to controversies of the most trifling character?*—“κριτήριον, tribunal [Jam. ii. 6], h. l. *causa*, controversia in judicio disceptanda; κριτήρια ἐλάχιστα, *causæ levissimæ*.” Kütn.

3. *Know ye not that we shall judge angels?*—πάλιν τὸ κρινοῦμεν ἀντὶ τοῦ κατακρινοῦμεν τέθεικεν ἄγγέλους δὲ λέγει τοὺς δαίμονας, τοῦτο γὰρ ἦσαν πάλαι [comp. 2 Pet. ii. 4. Jude 6]. κατακρινούσιν δὲ αὐτοὺς οἱ ἅγιοι, ὅτι σῶμα περικείμενοι τῆς Θείας θεραπείας ἐφρόντισαν, ἐκείνων ἐν ἁσώματῳ φύσει τὴν πονηρίαν ἀσπασαμένων: Theodoret—*let alone* (μήτι γε, *ne dicam*) *questions pertaining to this life*.

4. *As far as this life is concerned^a, then, if ye happen to have controversies one with another, your practice is to set them to judge who are of no account in the estimation of the Church—viz. Heathen magistrates. So Küttner: “τοὺς ἐξουθ. ἐν τ. ἐκ., communionis Ecclesiæ expertes; exprimitur Hebraicum בְּלִי יָנִי. Reprehendit Apostolus Corinthios, quod non ex Christianis, sed ex Ethnicis, sibi eligerent litium suarum arbitros.—ἐν τῇ ἐκκλησίᾳ, judicio Ecclesiæ: καθίζω h. l. constituo judicem.”* And that the Apostle's words are to be taken only as an ironical assertion, is plain from what he goes on to say. *I say this to shame you* (comp. ch. xv. 34). *Are ye absolutely without so much as one discreet man among you—adeo non est apud vos ne unus quidem vir sapiens—who shall be able to decide a controversy, in the way of mediator for his brother?* the Christian brother, namely, whom the Apostle tacitly assumes to be the more aggrieved of the two contending parties, and who thus obtains his redress without having recourse to a Heathen court of justice. Küttner, however, remarks: “ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ, inter fratres suos: Hebraice.”

^a On the significancy of μέν, as subjoined here to βιωτικά, compare the note on Rom. xi. 13.

6. *But brother with brother goes to law, and that before unbelievers!* "At first sight the antithesis introduced by ἀλλά would seem to lie in the last words, ἐπὶ τῶν ἀπίστων: but the καὶ τοῦτο shows that it lies rather in the word κρίνεσθαι, *to go to law, to sue*, which is opposed to διακρίνειν, ver. 5; so that the latter expresses an *extra-judicial* decision, given by the arbitration of a shrewd and sagacious man (σόφος^b). Billroth—who cites Theophylact: "A double evil, in that they not only went to law with a brother, but did so before the ungodly."

7. ἤδη μὲν οὖν κ. τ. λ. It is remarkable that neither here, nor in ver. 4, are the particles μὲν οὖν to be taken together in their frequent sense of *immo vero, nay rather*; but μὲν, on the principle indicated on Rom. xi. 13, serves only to throw an emphasis on βιωτικά, and on ἤδη. *Already then—even in this circumstance*, to go no farther (μὲν); compare a similar use of ἤδη in John iii. 18—*there is a general short-coming in your conduct*, as Christians, *that you have* (emphatic) *law-suits with one another. Why do ye not rather take wrong? why do ye not rather suffer violence?* This had been more characteristic (Matt. v. 39, 40) of the disciples of Jesus Christ; *but—so far is it from being your character—you do wrong and offer violence, and that to men who are your brethren. Know ye not that no unrighteous persons—none who in any way work ill to others* (Rom. xiii. 10)—*shall inherit* &c. &c.

Ibid. οὐ κληρονομήσουσι. "In this expression there is an allusion to the covenant with Abraham, in which God promised to him and to his spiritual seed the *inheritance*, or everlasting possession, of a heavenly country (called by the Apostle *the kingdom of God*, because our Lord had so named it, Matt. xxv. 34), under the type of his natural seed inheriting the earthly Canaan." Macknight. Compare Rom. iv. 13.

^b This mode of settling a matter, as we should say, "out of Court," was of frequent occurrence among the Romans; when the accuser was said *judicem ferre alium*, "to challenge his opponent to submit the question to one of the *Judices Selecti*;" and the defendant, if he acceded to the proposal, was said *judicem dare*, "to name, whom he chose, as arbitrator between them."

11. *And all these characters there were to be found among you! But ye have renounced^c your former selves in the washing of Regeneration (Tit. iii. 5), but ye have been sanctified, but ye have been justified (freely acquitted of God, and accepted) in the Name of the Lord Jesus, and through the operation of the Spirit of our God.* “Here is the figure called *Hyperbaton*, for we are justified in the name of our Lord Jesus Christ, and sanctified by the Spirit of our God. So Philem. 5, *Hearing of thy love and faith which thou hast towards the Lord Jesus Christ, and towards all Saints; i. e., which faith thou hast towards Christ, and love to His Saints.*” Whitby.

On the former part of this verse Calvin well remarks; “*Tribus vocabulis utitur ad rem unam exprimendam, quo magis eos deterreat ne eodem revolvantur, unde exierant. Quoniam ergo hæc tria eodem spectant, in ipsa tamen varietate latet magna vis: sunt enim subaudiendæ antitheses ablutionis et sordium; sanctificationis et pollutionis; justificationis et reatus: nempe ut semel justificati ne sibi novum reatum accersant; ne sanctificati se iterum profanent, ne abluti novis inquinamentis deforment; sed potius studeant puritati, maneat in vera sanctitate, priores sordes abominentur.*”—And on the latter: “*Proprie et eleganter distinguit inter officia. Nam sanguis Christi purgationis nostræ materia est: ex ejus morte et resurrectione justitia et sanctificatio nobis contingit. Sed quia purgatio per Christum facta, et justitiæ acquisitio, nihil prodest nisi iis qui Spiritûs Sancti virtute istorum bonorum participes fuerint facti, merito Spiritum conjungit cum Christo. Christus ergo nobis omnium bonorum fons est, ab ipso omnia obtinemus; sed Christus ipse cum omnibus suis bonis per Spiritum nobis communicatur. Fide enim recipimus Christum, et ejus gratiæ nobis applicantur. Fidei auctor Spiritus.*”

^c ἀπελούσασθε might be translated simply, *ye have had yourselves washed*, i. e. have submitted yourselves to the rite of Christian Baptism; but the Apostle is manifestly reminding the Corinthians of what that holy Baptism pledged them to, and of the awful privileges which then were vouchsafed in answer to the prayer of faith, and solemn invocation of the Name of the Lord. Compare Acts xxii. 16, βάπτισαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

12. πάντα μοι ἔξεστιν. "This was perhaps a saying of the Corinthians, when they wished to excuse their sensuality, and their eating of meats offered to idols. See ch. x. 23. Tit. i. 15." Burton.

Ibid. ἀλλ' οὐκ ἐγὼ ἐξουσιάζομαι. "The *paronomasia* in ἔξεστιν and ἐξουσιάζομαι is expressed by Erasmus (and after him by Calvin) thus: *Omnium mihi potestas est: at ego non redigar sub ullius potestatem.*" Billroth—and so Burton: *I have power over all things; but none of them shall have power over me.*

13, 14. "Paul would intimate that our Christian liberty exists only in reference to things indifferent, and for this purpose he gives an instance of the latter. *Meats are for the stomach*—there they are to be digested—and *the stomach for meats*—i. e. the stomach is that part of the body which is appropriate to the reception of food for the nourishment of the whole—but both of these are entirely things of earth, and come to an end at death. Thus they belong to the *adiaphora*. It is otherwise, however, with fornication. In it Man's entire physical being is involved; for he that is joined to an harlot is one body with her, ver. 16; but the physical being, as the basis from which the higher individuality of Man is evolved, ought to be consecrated to the Lord, and in return be governed by Him as the Head of its members. Wherefore God will give to the body also an imperishable essence, even as He hath raised the Lord Himself." Billroth. See further on ch. xv. 46—49.

18. εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. "Other sins pollute the heart and the soul, but those of fornication and uncleanness only do properly pollute the body. Hence are those actions styled always in the Scripture *pollutions*." Whitby.

19. ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος. "The two things necessary to constitute a temple, as Whitby observes, belong to the bodies of believers. They are consecrated to the use of the Deity, and He resides in them. From this Tertullian, *de cultu fœm.* lib. 2. c. 2, draws the following inference:—

Since all Christians are become the temple of God by virtue of His Holy Spirit sent into their hearts, and consecrating their bodies to His service, we should make Chastity the keeper of this sacred habitation, and suffer nothing unclean or profane to enter into it; lest the God who dwells in it, being displeased, should desert His habitation thus defiled." Macknight.

Ibid. οὐκ ἔστε ἑαυτῶν, "*non estis vestri juris*, as Beza interprets it; ye belong no more to yourselves; ye dare not fulfil your own will, but must in all things submit yourselves to the Spirit of Christ." Billroth.

CHAPTER VII.

1. καλόν, "*melius est* [Atticè κάλλιον] pro ratione temporum, ut infra e vers. 26 apparet." Küttner—and so Calvin: "Paulus non accipit hic *bonum* in ea significatione, ut malo aut vitioso opponitur; sed tantum ostendit *quid expediat* propter tot molestias, tædia, sollicitudines, quæ conjugatos manent. Deinde spectanda est semper moderatio, quam subnectit [ver. 2]. Nihil ergo aliud potest elici ex Pauli verbis, quam expedire quidem et commodum esse homini non alligari uxori, si modo carere possit."

5. καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχῃσθε—"τὸ πάλιν συνέρχῃσθαι ὑμᾶς, φησὶν, οὐ νομοθετῶν λέγω, ἀλλ' ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς, εἰς πορνείαν δηλαδὴ. ἐπεὶ δὲ ὁ διάβολος οὐ καθ' ἑαυτὸν αἴτιος τῆς πορνείας, ἀλλὰ προηγουμένως ἡ ἡμῶν ἀκρασία, ἐπήγαγε διὰ τὴν ἀκρασίαν ὑμῶν. αὕτη γὰρ ἡ αἰτία τοῦ καὶ τὸν διάβολον πειράζειν ὑμᾶς:" Theophylact. Compare James i. 14, 15.

6. τοῦτο δὲ λέγω. Macknight and Burton refer this to what follows; Billroth, "not merely to what immediately precedes, as many interpreters suppose, but to all the preceding verses of the chapter. 'These various prescriptions

respecting marriage I give you not as commands; not as a law, but by permission; i. e. you will learn from them, not what you *must* do, but what you *may* do. My own opinion, indeed, is (ver. 7), that where a man can, he should refrain from marriage as I do; but every man has his own gift from God:’ i. e. God has constructed the temperament of one man in one way, and of another in another.” Compare Matt. xix. 10—12.

It seems better, however, to restrict τοῦτο to the Apostle’s one great concession (γαμνᾶν) made first in ver. 2, again by implication in ver. 5, and finally in ver. 9 (comp. also ver. 36). *But this I say by way of concession, not of command—for I would that . . . but . . . What I say therefore* (so he takes up his former word, and former train of thought, after the short interruption in ver. 7) *to unmarried persons, and to widows, is: It is well for them, if they can abide even as I am: but if they have not the gift of continence LET THEM MARRY &c. &c.*

10. “But to the married I say, or rather not I, but Christ, (for it is our Lord’s own injunction), *Let not the wife &c.*”—so Bp. Shuttleworth paraphrases this verse, and “as Usteri has well remarked, the Apostle here does not distinguish between commandments proceeding from himself, and those proceeding from Divine Inspiration; but between what *he* was commissioned to teach for the first time, and what was already known by tradition.” Billroth—who adds, “respecting women separating themselves^a from their husbands Christ Himself gave no *express* recorded direction, but said only (Mark x. 11) that a woman who had been divorced from her husband, and married another, was guilty of adultery; and (ibid. 9) that what God had joined, man must not separate. With regard to men, however, He has himself (Matt. v. 32. xix. 9) expressly laid down the command of the Apostle; thus giving his verdict in favour of the interpreta-

^a “μη χωρισθῆναι, *ne separet se ipsam*; ἐάν δὲ καὶ χωρισθῇ, *quod si separaverit se*. Scriptores Hebraizantes ad conjugationem Hithpahal exprimendam non possunt nisi verbis passivis et mediis uti.” Küttner.

tion of Deut. xxiv. 1, contended for by the School of Shammai."

11. ἐὰν δὲ καὶ χωρισθῇ, *but in case of actual separation, or if she needs must separate*; so Billroth, "The καὶ is emphatic: *if she indeed must separate herself*. In Deut. xxiv. 2—4, it is enacted that the woman who leaves her husband and marries another man, can never return to her former husband. Hence, says the Apostle, either she must remain unmarried, or be reconciled to her first husband: no middle course is allowed, such as that she might be married to a second, and then in case of his death return to her first."

12. ἐγὼ λέγω, οὐχ ὁ Κύριος. "Since the Apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident that in answering the questions proposed to him by the Corinthians, when he distinguished *the commandments of the Lord* from *his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally *in the days of His flesh*, and what the Spirit inspired the Apostles to deliver after His departure. This Paul could do with certainty, because, although he was not of the number of those who accompanied our Lord during His ministry on earth, all the particulars of His life and doctrine were made known to him by Revelation; as may be gathered from ch. xi. 23. xv. 3, and from the many allusions to the words and actions of Christ found in the Epistles which Paul wrote before any of the Gospels were published, and from his mentioning one of Christ's sayings which is not recorded by any of the Evangelists; Acts xx. 35. Further, that the Apostle's intention in distinguishing the Lord's commandments from what he calls *his own commandments*, was not to shew us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances which prove that in delivering *his own com-*

^b Compare what St. Paul calls *my gospel*, Rom. ii. 16. xvi. 25. 1 Tim. i. 11. 2 Tim. ii. 8.

mandments he was really inspired. Thus, when he affirms that he had *obtained mercy of the Lord to be faithful* (ver. 25), he certainly meant to tell us that in *giving his judgment concerning virgins* he was inspired. The same remark applies to the judgment which he delivers in ver. 40. And when (ch. xiv. 37) he called on those among the Corinthians, who had the gift of discerning spirits, to declare whether the doctrines and precepts which he had delivered in this his First Epistle to the Corinthians were *the commandments of the Lord*, he certainly in the most express manner asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit." Macknight—who adds on *μὴ ἀφ᾽ ἐκείνου αὐτὴν*: "Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example (Ezr. x. 3), contended that the Corinthians, who before their conversion had been married to idolaters, were bound to put away their spouses, if they continued in idolatry. Wherefore, the sincere part of the Church having consulted the Apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion often proves an occasion of family quarrels, the Apostle in his Second Epistle advised them, in contracting marriages *after* their conversion, by no means to marry idolaters; 2 Cor. vi. 14."

14. *For the unbelieving husband has been^r made clean in the person of his believing wife—for, in the sight of God, "they are no more twain, but one flesh"—and the unbelieving wife has been made clean in the person of her believing husband: for otherwise it would follow that your children are unclean in the sight of God, whereas in reality (νῦν, uti res se habet,) they are clean in His sight—"for the promise," declares that Apostle whom God first taught by a special vision (Acts x. 28) to call no human being common or unclean, the promise of the means of grace and Salvation through Christ, "is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call;" Acts ii. 39. But with what words does St. Peter preface this most gracious declaration? "Repent ye, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift*

of the Holy Ghost ;" *ibid.* 38. And what said the Apostles and Primitive Church of Christ, when, silenced by the revelation which Peter had made known to them, they glorified God for His mercy to the Heathen world? "Then unto the Gentiles also hath God granted *Repentance unto Life*;" Acts xi. 18.

It is evident therefore that, as compared with what is expressed by ἡγιασμένους ἐν Χριστῷ Ἰησοῦ ch. i. 2, the virtual cleansing described here must be interpreted in a very limited sense^c; and that when St. Paul spoke of the children of every believing Parent as being *ipso facto* in some sense ἅγια, he spoke of them as contemplated in the mercy of Him *who calleth those things which be not, as though they were* (ch. i. 28. Rom. iv. 17), and in anticipation of such *faith* on the Parent's part, *working by love* towards his children in the Lord, as should make both his own and their call and election sure^d. Consequently, no disparagement is there here to the holy and indispensable rite of Christian Baptism (Mark xvi. 16); and could any doubt arise on the subject, the Apostle himself happily has anticipated it in ver. 16, where (as in 1 Pet. iii. 1) the baptized wife of an unbaptized husband is encouraged to hope that, in God's hand, *she* may be the means of winning him unto Christ, and so bringing him, not within the scope and the sound only, but under the gracious provisions of the Covenant, of Salvation.

15. *But if the unbelieving party is for separating, let him*

^c No more, in fact, is intended by ἡγιασθαι than that the unbelieving party, in such a case as the Apostle is supposing, "is not ἀκάθαρτος. He is not looked upon by God as wholly unclean." So Burton on this verse; and that St. Paul here has propounded no new doctrine of Scripture will be seen by comparing Gen. xviii. 23—32. Ezek. xiv. 14, 20. James v. 16.

Küttner's note upon this passage is worthy to be transcribed at length. "ἡγιασθαι γάρ, *separatur enim ab Ethnicis*; ad propiorem cum Deo et vero ejus cultu accedit conjunctionem. Sic explicat hæc verba S. R. Mosche: *desinit quodammodo esse profanus, et habet faciliorem aditum ad jus civitatis Dei. Sanctum opponitur profano. Ἀκάθαρτα, Gentiles; ἅγια, oves Ecclesiae, Christiani. Scilicet Deus, ad educationem liberorum, opitulatur parti meliori; cujus exemplum habemus in Timotheo.*" See Acts xvi. 1—3. 2 Tim. i. 5.

^d "This implies," Burton remarks on ἅγια, "that the Christian parent brought up the children as Christians."

separate: the Christian brother, or sister (as the case may be) is not bound in such cases—or, as Billroth translates, in their relations [i. e. in his or her relation] with such. Still it is to a state of peace—ὥστε ἐν εἰρήνῃ ὑπάρχειν: comp. Luke ii. 14. John xiv. 27. xvi. 33—that God hath called us: therefore, my Christian brother, or sister, follow after the things which make for peace, and for mutual edification (Rom. xiv. 19). For what knowest thou, O wife, as to whether thou shalt save—i. e. how knowest thou that thou shalt not^e convert (Rom. xi. 26. James v. 20)—thy husband &c. &c.

On οὐ δεδούλωται Whitby remarks: "That is, saith Hilary, the Christian in this case is free to marry another Christian. He is free, saith Photius, to depart; because the other hath dissolved the marriage. If he depart, say Chrysostom, Œcumenius, and Theophylact, because thou wilt not communicate with him in his infidelity, be thou divorced, or quit the yoke; for it is better that thy marriage should be dissolved than thy piety. These Fathers therefore plainly supposed that the Laws which say, *He that marrieth her which is put away committeth adultery* (Matt. v. 32), and *the Wife is bound to the Husband as long as he liveth* (ver. 39. Rom. vii. 1—3), relate only to equal marriages; because the Apostle does not say here, as in the case of equal marriages (ver. 11) ἐὰν χωρισθῇ, μενέτω ἅγαμος."

17. εἰ μὴ ἐκάστω κ. τ. λ. "The εἰ μὴ (comp. Gal. i. 7) is here used, like πλὴν elsewhere, as introductive of a limitation arising from what is immediately to follow. What precedes, holds good *in so far as* (in all cases in which) what I am about to mention does *not* occur. Ignorance of this usage seems to have given birth to that reading which we find in some of the Fathers: τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, ἢ μὴ; Ἐκάστω ὡς ἐμέρισεν κ. τ. λ. The connection, however, seems to be as Chrysostom gives it: ταῦτα εἰς τὴν πίστιν οὐδὲν συντελεῖ, φησί· μὴ τοίνυν φιλονείκει, μηδὲ θορυβοῦ· ἢ γὰρ

^e Compare the frequent use of *haud scio an*—Angl. *I am not prepared to say that it is not*—as in Cic. de Offic. i. 11: est enim ulciscendi et puniendi modus; atque haud scio an satis sit eum, qui lacessierit, injuriæ suæ poenitere.

πίστις πάντα ἐξέβαλε ταῦτα[†]. ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. γυναῖκα ἔχων ἄπιστον ἐκλήθη; μένε ἔχων· μὴ διὰ τὴν πίστιν ἐκβάλῃς τὴν γυναῖκα. δοῦλος ὢν ἐκλήθη; μὴ σοι μελέτω κ. τ. λ. In this way Paul takes occasion, in what follows, more fully to illustrate the point, that each ought to retain those relations under which he lay when he was called. The fundamental principle is the same throughout; viz. that Christianity has sufficient power in itself to maintain its own nature in all the external relations of life, over which it throws a character of indifference; and consequently, that the Christian needs not too zealously and vehemently endeavour to remove the inequality attaching to them." Billroth.

"By declaring here, and vv. 20, 24, that men were bound, after their conversion, to continue under all the moral and just political obligations, which lay on them before their conversion, the Apostle condemned the error of the Judaizing brethren who taught that by embracing the true religion all former obligations, under which the convert lay, were dissolved. The Gospel, instead of weakening any moral or just political obligation, strengthens them all." Macknight.

18. μὴ ἐπισπάσθω, "*ne attrahat præputium*, ne affectet Gentilismum." Kütt. "This, Symmachus tells us, those Jews did who went over to the Samaritans: and Celsus the physician (l. vii. c. 25) shews how it might be done. By recovering their foreskins, the apostate Jews fancied they freed themselves from their obligation to obey the law of Moses; 1 Maccab. i. 15." Macknight—who adds on μὴ περιτεμνέσθω: "The Judaizing teachers urged the Gentile converts to receive circumcision, as necessary to Salvation. This the Apostle declared to be a virtual renunciation of the Gospel; Gal. v. 2, 3." Add Gal. vi. 12—15. Phil. iii. 2, 3.

19. Comparing Gal. v. 6. vi. 15, it may seem obvious to translate this verse, with the majority of interpreters: *Cir-*

[†] Christianity, that is, *has set all these things aside*; i. e., as Billroth proceeds to explain, has made all the social and external relations of this life of comparatively little importance. Compare Matt. x. 37. Luke xiv. 26.

circumcision is of no moment, and uncircumcision is of no moment, but keeping the commandments of God is something of moment—or, is every thing; as some would supply the opposite predicate from ch. iii. 7. But not to insist here that, in order to make *τήρησις* ἐ. Θ. the subject of the concluding sentence, the Article must have been prefixed, as to *περιτομή* and *ἀκροβυστία*—for, as in Rom. iii. 20, the Apostle may have intended by the omission to express *the keeping* in either case^s of the *commandments* which God in different measures has laid upon such as are, and such as are not, under express covenant with Him—it will be seen that in Gal. v. 6. vi. 15, the former part of the verse contains a complete sentence in itself; whereas here the Apostle's meaning cannot be fairly brought out, but by translating the entire verse thus: *Circumcision is nothing, and uncircumcision is nothing, but as it is—nothing apart from* (and in this sense it might have been written ἀλλ' ἢ, as in ch. iii. 5; or εἰ μή, nearly identical with ἀλλά ver. 17. Gal. i. 7. Matth. xii. 4), and so *nothing* in itself, *but only as it forms part of—the observance of God's commandments*. For only thus was circumcision formerly—only thus is Baptism now—an earnest and a seal of God's merciful acceptance of the imperfect righteousness of His people: only thus, as was revealed in the case of the first-fruits of the Heathen world who were admitted into the Church of Christ, might Uncircumcision of old time—only thus may unenlightened Conscience now—send up such prayers, and such alms and oblations, *for a memorial before God* (Acts x. 4), as to the eye of the Heavenly Husbandman shall disclose, what Man's short-sighted faith and love are too slow to discover—that, where outward appearances are most adverse, there are *fields already white unto Harvest*; John iv. 35.

20. ἐν τῇ κλήσει ᾧ ἐκλήθη. “Est paronomasia. Nam aliud significat κλήσις, aliud ἐκλήθη: κλήσις est *appellatio*, i. e. *conditio* hominis *ex qua appellatur* Judæus, Græcus, liber, servus; per *μετωνυμίαν* Hebræis frequentem, quibus נִקְרָא. καλεῖσθαι, *statum* aliquem aut *conditionem* significat: verbum

^s See on Rom. vii. 7. p. 55. foot-note (f).

autem ἐκλήθη pertinet ad designationem temporis quo quis *ad fidem pervenit*." Grotius.

21. *Art thou a slave, and hast been called to be a Christian?* then (comp. Jam. i. 9) *care not* for thy servitude—*yet, if thou hast it in thy power to become free, by all means prefer to use that power*; comp. ch. ix. 12, 15—*for that slave who has been called to be (ver. 15) in the Lord, is the Lord's freedman: in like manner as the free, from the time when he was called (ἐπεὶ ἐκλήθη), has been Christ's bondman*^h. Bondman, I say! for such in truth ye are—*At a costly price have ye been purchased* (1 Pet. i. 18, 19); *cease now to regardⁱ yourselves as bound unto men* (comp. ch. iii. 23. vi. 20. Matt. xxiii. 8—11). In short—*every one, under what outward designation (ver. 20) he has been called, Brethren, in that let him be well content to abide with God.*

In ver. 21 the clause ἀλλ' εἰ καὶ . . . μᾶλλον χρῆσαι^k is so obviously parenthetical, that Dr. Bloomfield has so edited it; whilst the right interpretation of μᾶλλον χρῆσαι (as I hold the above to be, though opposed to that of all the older Commentators) depends so much upon the construction we put upon εἰ καί, that it may be well to adduce one or two examples of that force which we would assign here to the latter particle—on which Calvin, as quoted by Billroth, remarks: "It has, in my opinion, no other emphasis than if he had said: if in place of slavery thou canst attain unto freedom, this will be more convenient for thee."

^h This translation of ver. 22 is submitted to the reader as more agreeable both to the order and to the general purport of the Apostle's words, than that which he will find in the English Version.

ⁱ μὴ γίνεσθε, according to a well-known classical rule, differs from μὴ γίνεσθαι in this—that the latter would *warn us against becoming* at any time in bondage unto men like ourselves; whilst the former *bids us no longer make ourselves*, or (as I prefer to interpret the text; comp. note on γινώσκω Rom. iii. 3) *no longer consider ourselves* such.

^k Küttner translates this, *libenter utere occasione*; and Billroth's exposition of the verse is: "If thou art called whilst a slave, trouble not thyself on that account; although I would not say that, when thou hast the opportunity of obtaining freedom, thou shouldst not lay hold of it. Slavery and mastery are in themselves *adiaphora*; for every Christian is at once a freeman and a slave in Christ."

The simple fact is, *καί* is not to be taken here with *εἰ*, in that frequent sense of *εἰ καί*, *even if, although*—but, as in vv. 11, 28 (comp. note on ch. iii. 1), it gives emphasis to a supposition or statement which is made (*consistently with*, and so) *notwithstanding* some preceding proposition which would apparently have precluded it, but which it serves in some form or other to modify and explain. See, for example, Thucyd. i. 15 : *κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρ-εγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις* (here are *two* limiting clauses, each more distinctly and impressively¹ enunciated by means of *καί*) : and Soph. Œd. T. 305, (quoted by Hermann on Viger p. 832.) *Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶνδ' ἀγγέλων, πέμψασιν ἡμῖν ἀντέπεμψεν*—*for Phœbus, if you have not* (as the speaker for the moment *assumes* that the other has not), *heard it from these messengers, &c. &c.*

24. *ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.* “According to L’Enfant, this exhortation, which (see vv. 17, 20) is three times given in the compass of the discourse, was intended to correct the disorders among the Christian slaves in Corinth, who, agreeably to the doctrine of the false teacher, claimed their liberty on pretence that as brethren in Christ they were on an equality with their Christian masters.” Macknight.

25. *περὶ δὲ τῶν παρθένων.* “The word *παρθένων*, here translated *virgins*, denotes persons of either sex who were never married. For Elsner, after Suidas, tells us that men were called *παρθένοι*, as well as women ; of which see an undoubted example in Rev. xiv. 4.” Macknight—who adds on *ὡς ἡλεημένος* : “The Apostle in other passages terms his inspiration and supernatural gifts, *mercy* ; 2 Cor. iv. 1. Wherefore, as by this mercy he was enabled to be a faithful Apostle and steward of the mercies of God, his *judgment* was not a judgment of advice but of decision, being dictated by

¹ This will be seen, if we translate : *but war by land, from which it can be said that any power occurred, there was none ; but all, as many as actually occurred, were wars between unconnected states and their own immediate neighbours.*

Inspiration." So also Whitby, who compares 1 Tim. i. 12, 13, remarks: "This phrase doth not imply, as some imagine, that the Apostle had only an ordinary assistance in this advice, such as any pious skilful Pastor may still expect; much less that this is a counsel which might be disregarded without sin."

26. νομίζω οὖν τοῦτο καλὸν ὑπάρχειν. "The τοῦτο καλόν, which at the beginning seems to have an uncertain reference, is immediately explained by the words ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. The οὕτως is *even as* the virgins, or as I myself, *unmarried*." Billroth—and so Küttner, and Burton, and Dr. Bloomfield (after Macknight), "At οὕτως εἶναι supply ὡς ἔστι, as we should say *to be* (i. e. remain) *as he is*; viz. *unmarried*." This interpretation may derive some support from ver. 40; but to me, nevertheless, it seems more obvious, and more satisfactory, to refer both τοῦτο and τὸ οὕτως εἶναι to the short and summary decision (γνώμη) which follows in ver. 27, and which it would be difficult otherwise to connect with what precedes it. Translate: *it is expedient for a man that the case should stand thus with him*.

Ibid. διὰ τὴν ἐνεστώσαν ἀνάγκην. "This phrase plainly cannot relate to the peaceable times of the Church, for they are not times of *tribulation*—as the word ἀνάγκη signifies in Luke xxi. 23. 2 Cor. vi. 4. xii. 10—nor can it signify the troubles common to this life, for they are not always *instant* or *present*." Whitby—and Burton observes: "This is perhaps a clue to the whole passage about marriage. St. Paul knew what a time of severe persecution would come, when it would be better to have no worldly ties: see ver. 28." Compare Matt. xxiv. 19. Luke xxiii. 29.

27. λέλυσαι ἀπὸ γυναικός; "The λέλυσαι *may* certainly signify, *if thou hast lost thy first wife*; but it seems much better, since the Apostle is here contrasting married and unmarried life, to understand λέλυσαι in the sense of, *if thou art unmarried*; and to suppose that the Apostle was led to the use of this word from the circumstance of λύσιν immediately preceding." Billroth.

28. θλίβειν δὲ τῇ σαρτί κ. τ. λ. *Nevertheless such shall find trouble in the present life* (2 Cor. v. 16. Heb. v. 7), whereas I, in the decision which I have just delivered for your guidance, *would spare you*. Thus ἐγὼ φείδομαι, I (emphatic) *am for sparing you*, expresses nearly the same thing as θέλω ὑμᾶς ἀμείνων εἶναι, ver. 32.

29. *But, not to dwell further on particular cases, this I say generally, Brethren—our time* (each man's day of grace) *is short; what should follow* (the only right inference therefrom) *is both that those who have wives, should be* (Luke xiv. 26) *as though they had them not; and they that weep* (Matt. v. 4. Rom. v. 3—5. viii. 18) *as though they wept not; and they that rejoice* (Luke vi. 25. xxi. 34) *as though they rejoiced not; and they that buy, as having no certain tenure* (Heb. xi. 9, 10. xiii. 14. Jam. iv. 13, 14. 1 Pet. ii. 11); *and they that have the use of this world, as having no hold upon their use of it*^m: *for the pageantry of this world is but a passing scene; and my desire consequently*ⁿ *is, that in all that appertains to this world you should be without carefulness*: comp. Matt. vi. 25—34. Phil. iv. 6. 1 Pet. v. 7.

Such appears to be the exact sense and connection of this passage, the several clauses of which help to throw light on each other, and on the general truth which the Apostle would convey—viz. that, as spiritually-minded persons, we must sit loosely to all the things of this life, and set not our affections on what we now fondly deem our own, but supremely on Him who giveth us all that here we most enjoy (1 Tim. vi. 17). As regards particular words, it is plain that κατὰ exerts its *intensive* power, as in κατέχοντες so also in καταχωόμενοι,

^m One is reminded here of Hor. Sat. II. ii. 129, &c.

Nam proprias telluris herum Natura neque illum
Nec me, nec quemquam statuit.
Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus, erat nulli proprius, sed cedit in usum
Nunc mihi, nunc alii. Quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.

ⁿ The *continuative* δὲ subjoins the Apostle's application of the fact which he had just stated—setting the conclusion, as it were, over against the premiss on which it was founded; not, of course, as *adverse*, but as *answering thereunto*.

which need not therefore be translated here *abusing*^o—though the transition is obvious (as in the Latin *abutor*, which Cicero employs in the sense of *plene ac largiter utor*) from the *excessive use* to the *abuse* of a thing—but rather what in law would be termed *holding in fee*, or *having the fee-simple* of a property; as distinguished from *χρῶμενοι*, *having the usufruct*, or mere life-interest in it. On *παράγει γὰρ τὸ σχῆμα κ. τ. λ.* Dr. Bloomfield remarks: “τὸ σχῆμα describes that *external appearance* of this worldly scene which, as we say, *makes a figure* and catches the eye. And taking the term here in combination with *παράγει*, we may trace a *dramatic* allusion to those grand scenic spectacles for which Corinth and Athens were so celebrated. Accordingly, the sentiment here intended will be, that ‘the world, and all its fairest forms, is constantly passing away, like the ever-shifting scenes in a theatre;’ and thus is impressed the important truth, that the distinguishing characteristic of the world is *transitoriness*.” Compare 1 John ii. 17.

34. *μεμέρισται* [καὶ] ἡ γυνὴ καὶ ἡ παρθένος, Küttner translates, *diversis sunt studiis uxor et virgo*; and so the Greek commentators: *Μεμέρισται τοῦτ' ἐστὶ, διαφέρουσιν* (Chrysostom: *διεστῆκασιν*) ἀλλήλων, καὶ οὐ τὴν αὐτὴν ἔχουσι φροντίδα. Translate rather: *Widely different also^p is the case of a wife and of a virgin—in diversas partes abeunt*, we might say (comparing Hor. Sat. II. iii. 246. Ep. II. i. 41); they stand

^o This is the received version; but, if such had been the Apostle's meaning, his caution surely would have been *let them not abuse*, not *let them be as though they did not abuse* this world! Our interpretation of *ὡς μὴ καταχρῶμενοι* must evidently be regulated by that of the corresponding clause in each of the admonitions which precede; compare ch. ix. 18.

^p The connecting *καὶ* must needs be inserted in the Greek text; and that, as with a preponderating weight of authority, so with more propriety after than before *μεμέρισται*—where its insertion in some MSS. (as a correction probably, under the impression that *καὶ ἡ γυνὴ καὶ ἡ παρθένος* was intended to express what in classical Greek would have been *ἢ τε γυνὴ καὶ ἢ π.*) has induced several eminent Commentators to connect *καὶ μεμέρισται* with the preceding verse, and translate: *and is distracted by cares*—which Dr. Bloomfield justly stigmatises as a harsh interpretation; though, if admitted, it might be improved by translating: *and is a divided worshipper*, his heart being half with God, and half also with the world.

on a very different footing, in respect of earthly burthens and anxieties; and are *to be differently classed*, therefore, in respect of their opportunities and means of working out their souls' salvation. Thus, unprecedented as is this use of *μεμέρισται*, it is easily deduced from the primary sense of *distribution* and *dismemberment*; compare Matt. xii. 25, 26. Mark iii. 26.

35. *All this I say with a single eye to your own advantage; not to lay a snare for you* (comp. Prov. xxii. 25, LXX.)—others, as De Wette, would translate: *not to impose a fetter upon you*^q—*but for the furtherance of* (general propriety, i. e.) *consistency of character, and of attendance upon the Lord without distraction*. Hesychius has: ἀπερισπάστως ἀμερίμνως, ἀφροντίστως. Compare also Ecclus. xli. 1, ἀνδρὶ ἀπερισπάστῳ καὶ εὐοδομένῳ ἐν πᾶσι.

36. *But if any man thinks that he is acting an unbecoming* (no father's) *part towards his unmarried daughter, in case of her being past her prime, and if so it needs must be; let him do what he feels inclined to do—there is no sin in it—let them marry; or impersonally, let there be a marriage.*—“ἀσχημονεῖν is emphatically opposed here to τὸ εὐσχημον in the preceding verse. These my prescriptions are given for the purpose of preserving *decorum*; but if attention to them should in any case tend to the opposite result, then it is to be understood that they do not apply.” Billroth.

37. *Nevertheless, he that stands fixed in his purpose, and feels no such necessity* as I have supposed (in the words καὶ οὕτως ὀφείλει γίνεσθαι, ver. 36), *but feels himself perfectly free in respect of his own wish* in this matter, *and has come to this decision in his own mind, as^r to keeping his daughter unmarried, does well. So that he also that is for giving his maiden in marriage does well, but he that is against giving her*

^q So Küttner: *non ut vobis vim inferam, non ut vos cogam*; and Theophylact and others make βρόχον synonymous with ἀνάγκην.

^r On the construction of τοῦ τηρεῖν after κέκευεν, see the note on ch. ii. 2.

in marriage does better. “Itaque et qui nuptum dat bene facit, et qui non dat nuptum : sed is tamen, qui non dat nuptum, melius facit.” Schmid.

39. γυνὴ δέδεται νόμῳ—a woman is bound by law, or legally tied—not by the law—see notes on Rom. vii. 1—3.

Ibid. μόνον ἐν Κυρίῳ. “The mass of interpreters explain this; *dummodo, cui nubat, Christianus sit.* They remark in connection with this, that all that the Apostle has previously said about the allowableness of unequal marriages, refers only to the case of those who were married *before* the conversion of one of the parties; and that, on the other hand, he forbids the marriage of one who is already a Christian with one who is unconverted. This is, no doubt, so far true [compare 2 Cor. vi. 14]; but it would appear that ἐν Κυρίῳ has a more extensive meaning in this place, as Calvin has correctly observed: *Putant hoc additum, ut obiter admoneret non esse subeundum jugum cum impiis, nec appetendam eorum societatem. Quod ut verum esse fatear, latius tamen patere judico: nempe ut religiose et cum timore Domini id faciant: sic enim auspiciato matrimonia contrahuntur.*” Billroth.

40. *But she is happier if she continue as she is, agreeably to the judgment which I have given* (ver. 25): *and I am persuaded that among others* (1 Thess. iv. 8) *I too have the Spirit of God.* Δοκῶ δὲ καὶ γῶ,—with which compare John v. 39, ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε (you hold that you) ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν—is equivalent to δοκεῖ δέ μοι καμὲ^s κ. τ. λ.: and it is worthy of remark that δοκεῖ (like the Latin *placet*) expresses always what, whether true or false in itself, is certainly held by the subject of the verb *to be true*; compare ch. iv. 9. viii. 2. Hence Wolfius on this text remarks, that the verb δοκέω imports, not an uncertain opinion, but conviction and knowledge: Parkhurst’s *Lex. in voc.*

* See Peile on Æsch. Agam. 16.

CHAPTER VIII.

1. περὶ δὲ τῶν εἰδωλοθύτων. "When the Heathens offered sacrifices of such animals as were fit for food, part of the carcase was burnt on the altar, part was given to the priest; and on the remainder the offerers feasted with their friends, either in the idol's temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts the Heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations; perhaps at the persuasion of the false teacher, who called it an innocent method of avoiding persecution. *They knew an idol was nothing in the world*; and therefore their partaking of the sacrifice, even in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered by enlightened Christians as an ordinary meal which under the Gospel they were at liberty to eat; especially if they did it to shew their belief that idols have no existence as gods. These arguments, it is true, are not explicitly stated by the Apostle. But what he hath written in this and in the tenth chapter being direct confutations of them, we may believe they were mentioned by the Corinthian brethren in their letter referred to ch. vii. 1." Macknight.

Ibid. γινώσκοντες ἔχομεν. "Perhaps this word had already in part acquired its technical sense, which gave a name to the *Gnostics*. They boasted to *have the true knowledge of God*^a, and some of them made no scruple of eating things offered to idols; see Rev. ii. 14." Burton—and so Macknight: "The Apostle does not speak of knowledge in general, but of the knowledge mentioned in ver. 4, *that an idol is nothing in the world, and that there is no other God but One*^b. This was the

^a Compare σὲ τὸν ἔχοντα γινώσκοντες, ver. 10: ἐπὶ τῇ σῇ γνώσει, ver. 11.

^b So Beza in l. "Eos unus alloquitur Apostolus, qui eo prætextu defendebant se posse quibusvis vesci, quod scirent idolum nihil esse: ut apparet ex vers. 7."

grand secret, of the knowledge of which the initiated in the Heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians therefore, puffed up with that knowledge, embraced every opportunity of showing it, and of expressing their contempt of idols. For they made no difference between an idol's temple, and a common house; nor between a feast on the sacrifice, and an ordinary meal; but freely joined the Heathens in partaking of these sacrifices in the idol's temple."

Ibid. ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ, *the tendency of KNOWLEDGE is to puff up its possessor; but of LOVE to build up others also.* This is evidently a general truth, suggested by the words γνώσιν ἔχομεν—from which the Apostle digresses here, and in vv. 2, 3—as though he had said: we all *have knowledge*, but what of that? Knowledge, like faith (compare James ii. 14, 17, 18), is worthless, if it stand alone: it ministers only to spiritual pride, and self-exaltation. "When persons *boast* of their knowledge, it fills them with an high opinion of their own understanding, and leads them to despise others: whereas Christian *charity*, or love, disposes them to promote the good of others." Macknight—who adds on οἰκοδομεῖ, not always well translated *edifieth*: "This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said to *build them up*; Ps. xxviii. 5. Prov. xiv. 1." Compare ch. x. 23, 33. xiv. 4, 17, 19, and more particularly 1 Thess. v. 11.

Thus scripturally interpreted, LOVE's *crown of exultation* (1 Thess. ii. 19) is to say, *Here am I, and the children which God hath given me* (Heb. ii. 13); LOVE's ministry on earth is to *go about doing good* (Acts x. 38), and God is with it, wherever it is present to heal; LOVE's operation, like that of seed which man casts over the surface of the ground, is to *spring and grow up, he knoweth not how* (Mark iv. 27); and its fruit is, in some soils thirty, in some sixty, in some an hundred-fold.

2, 3. *And if a man holds himself to be a knowing person—*

with εἰδέναι τί, *scire aliquid*, compare the Latin *Sese aliquem credens—he has not yet attained to any knowledge in that way in which he has need to know*; he knows not of himself (Rev. iii. 17) “that he is wretched, and miserable, and poor, and blind, and naked;” *but if a man loves God* (ch. ii. 9. Rom. viii. 28)—far more, and far better, than *knowing* (comp. Gal. iv. 9)—*he is known of Him*: known, as Abraham was known (Gen. xviii. 19), and therefore allowed as righteous, and worthy to be called the Friend of God (James ii. 23); known, as St. Paul also was known (ch. xiii. 12), and therefore accounted faithful (1 Tim. i. 12), and separated from his mother’s womb to preach Christ among the Heathen (Gal. i. 15, 16). More than this—under the teaching of the Spirit of grace and consolation, his heart tells him of that God, who is greater than *his* heart and knoweth all things (1 John iii. 20), that He has had much to forgive in him, and so he loves much (Luke vii. 47) in return; he loves God, as having first loved him (1 John iv. 19), and under the very conviction that all things are naked and laid open to the eyes of Him with whom he has to do (Heb. iv. 13), his language is, “Examine me, O Lord, and prove me; try out my reins and my heart: for Thy loving kindness is ever before mine eyes, and I will walk in Thy truth;” Ps. xxvi. 2, 3.

4. οὐδὲν εἶδωλον ἐν κόσμῳ, *an idol is nothing in the world; conceived of*, that is, *as an object of adoration*, (δαμόνιον τι, ch. x. 20, or σέβασμα, Acts xvii. 23. 2 Thess. ii. 4.) it has no place *in rerum natura*, it is a mere non-entity. “The Greek word εἶδωλον signifies an image formed in the mind, and which exists no-where else. Wherefore, to shew that the gods of the Heathens were mere creatures of the human imagination, the Jews who used the Greek language termed them εἶδωλα, *idols*. By this word, likewise, they signified the pictures and statues which the Heathens set up in their temples as representations of their gods; and by giving them the appellation of *idols* they declared their persuasion, that the things of which they were the representations had no existence. Nevertheless, as the Apostle knew that some of the Heathens worshipped their dead ancestors, legislators, kings,

&c.; others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that *an idol is nothing* in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world." Macknight. Compare Isa. xli. 24. Hab. ii. 18, 19.

5. εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. "This is an allusion to the famed division of the Heathen gods into *celestial* and *terrestrial*. The former, whom they called θεοί, they supposed to reside generally in the heavens; the latter, whom they called δαίμονες, resided for the most part upon the earth, or in the sea, and performing the office of mediators between the superior gods and men directed terrestrial affairs. These in Scripture are called *Baalim*, and by St. Paul *lords*; which is the literal translation of Baalim." Macknight.

Ibid. ὥσπερ εἰσί. The definitive particle, which the Apostle has thus repeated, very happily restricts his admission that *there be gods many and lords many* within the same limits (περ) as he has affixed to his preceding concession: *for though we should admit that there are gods so-called, in which way—* to which extent, after which *façon de parler—we must admit there are . . . still to us* Christians &c. &c. Compare Matth. Gr. Gr. § 629.

6. καὶ ἡμεῖς εἰς αὐτόν, *and we for Him*—i. e., for His service and glory, Eph. i. 4, 12—so the Marginal version, and so the words εἰς αὐτόν are translated in Col. i. 16, with which passage compare also Rev. iv. 11. Dr. Pye Smith has remarked upon this verse that Scripture uniformly attributes all the external operations of the Deity to the Father, as the Supreme Origin, and to the Son and to the Spirit, as Immediate and Effective Agents: and in answer to the Socinian perversion, founded on the distinction here recognised between the Persons of the Father and the Son, "The Deity of Christ can no more be denied because the Father is here called *One God*, than the Dominion of the Father can be denied because the Son is called the *One Lord*:" Script. Test. iii. 332.

Ibid. καὶ ἡμεῖς δι' αὐτοῦ, "*and we Christians are by Him*

what we are [comp. ch. xv. 10], i. e. regenerated and saved; see 1 Pet. i. 21." Bloomfield.

7. *But not in all* the members of your communion *is there knowledge of this*—*ἡ γνώσις* to be referred to *γνώσιν ἔχομεν*, ver. 1 (explained in ver. 4), on which Calvin: "Quum antea dicebat, scimus quod *omnes* habemus scientiam, de iis loquebatur quos reprehendebat ob abusum libertatis; nunc autem admonet, multos infirmos et rudes ipsis esse permistos, quibus se accommodare debeant"—*some, on the contrary, with a consciousness* (i. e. an internal recognition, a conscious admission) *of there being such a thing as an idol* (observe here the *assumptive* force of the Article), *eat what unto this hour they believe^c to have been offered to an idol; and so their conscience, being weak, is defiled*—that internal weakness of religious belief which admits the possibility of there being any other than One God, makes that *a sin* to them (see Rom. xiv. 23) which to a wise and understanding heart is no sin in itself, easily as it may become so by its unavoidable influence upon others. *Now meat of no kind*, it is true, *recommends us unto God; &c. &c.*

9. *ἡ ἐξουσία ὑμῶν αὐτῇ, this liberty of yours*, sc. exemption from all restriction, as in the ceremonial laws which bound the Jews, in respect of meat and drink; on which see Rom. xiv. 17. "The Apostle does not mean that *they had a right* to eat of things sacrificed in an Idol's temple; for the sinfulness of that practice he proves in ch. x. 15—23; but his meaning is, *this right which ye claim.*" Macknight.

10. *οὐχὶ ἡ συνείδησις αὐτοῦ κ. τ. λ.; will not his conscience,*

^c This is a common use of *ὡς* (generally with a genitive or accusative absolute) to convey the impression under which a thing is done; and so too *τῇ συνείδησει* here describes the manner, or accompanying circumstance, of the action *ἐσθίουσιν*. There is no difficulty in making *ἡ συνείδησις* express either the inward acknowledgment and belief, or the internal faculty, the power of Conscience or Moral Sense; which in some men dutifully does homage to Him who hath appointed it, in others trembles before the unreal Thrones which only its own infirmity has raised.

weak as I will suppose him to be^d in his apprehension of that great Scriptural truth THE LORD OUR GOD IS ONE LORD, *be built up*, and confirmed by thy example, *as to* (εἰς τὸ, *quoad*) *eating things which*, as he believes, *have been offered to Idols?* And shall a weak brother be lost on the strength^e of thy superior knowledge, even one for whom Christ died? Compare Rom. xiv. 15, 20.

In illustration of this rare use of οἰκοδομηθήσεται Macknight compares Mal. iii. 15, ἀνοικοδομοῦνται ποιοῦντες ἄνομα, and adds: "The same metaphor is used by the Latins, as Plaut. *Trinum.* act i. sc. 2. ver. 95, *qui exædificaret suam inchoatam ignaviam.* The word *build*, in this metaphorical sense, is applied to things bad as well as good. For, as Le Clerc observes, it signifies simply *to increase*; as those increase a house who, after laying the foundation, build upon it."

"From this, and the like place Rom. xiv. 15," says Whitby, "it is strongly argued that Christ *in intention* died for those that *may* nevertheless for ever perish; for here the Apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument from the irreparable mischief they do to them, the eternal ruin they may bring upon them by this scandal; whereas if it be, as some assert, that *all things, even the sins of the Elect, shall work together for their good, and that they can never perish*; if the Apostle knew and

^d This is submitted to the reader as the true meaning of the words ἡ συνείδησις αὐτοῦ ἀσθενεὺς ὄντος, which cannot be rendered as in the English Version, *the conscience of him which is weak*; any more than in ver. 12, τὴν συνείδησιν ἀσθενούσαν can be *their weak conscience*. The Apostle is remonstrating with those among the Corinthians who in themselves *had all knowledge* of religious truth, but *had not charity*; had no consideration for the comparative weakness of *some* (ver. 7) as yet incipient and immature Christians. And to remind them that it is of one of these that he is speaking, as well as to anticipate the objection that might be made to his mention of τὰ εἰδωλόθεντα, that *no man could really eat of things offered to Idols*, he is careful to throw in the words ἀσθενεὺς ὄντος (and so also ἀσθενούσαν in ver. 12), as a limitation at once and explanation of his argument.

^e ἐπὶ τῇ σὴ γνώσει, more literally, *on the ground, or occasion, of thy knowledge*. Taking thy stand on that conviction to which thou hast attained, that what God hath given Man for food is in nowise affected by its supposed consecration to a purely imaginary deity, wilt thou even suffer thy knowledge of *the law of liberty* (James ii. 12) to become the occasion of the loss of an immortal soul for which the Son of God Himself thought it not too much to die?

taught this doctrine to them, why doth he go about to fright them from this scandal, by telling them it *may* have that effect which he before had told them was impossible? Moreover, by thus offending, saith the Apostle, *you sin against Christ*; viz. by sinning against them whom He hath purchased with His blood, and destroying them for whose salvation He hath suffered. Deny, now, this *intent* of Christ's death; and show, if you can, in what Christ hath demonstrated His great love to them that perish; how they can ever sin against Redeeming Love; or how, by thus offending them who neither do nor can belong to Him as members of His Body Mystical, we are injurious to Christ!"

12. *Nay, when ye so sin against your brethren, and wound their conscience, where it is weak*—this limitation, under which alone (compare ch. x. vv. 25—33. Rom. xiv. 13—23) the Apostle would curtail our Christian liberty, he is careful to insert here (as before in vv. 7, 9, 10) in anticipation of the plea that *all* Christians ought to know that there really is no such thing as an Idol—no such thing, therefore, as an Idol's temple; no such thing as meat consecrated to an Idol. *All* your brethren, he would again and again impress upon them, *have not this knowledge*. Some cannot at once divest themselves of the notions which from their youth up they have been accustomed to associate with their country's worship of Idols; and if by doing that which to you indeed *is lawful*, but *not expedient* for the edification of those whose spiritual welfare you are bound to seek equally with your own (ch. x. 23, 24), you embolden them to do violence to their weak, it may be, but conscientious misgivings on the subject of eating with Idol-worshippers—*ye sin against Christ*; for see Matt. xviii. 6. xxv. 40, 45. Mark ix. 42. Luke xvii. 2.

"What Dissenters say from hence," observes Whitby, "against our *ceremonies*—that they offend or grieve them, that they cannot comply with them by reason of those doubts which they lie under, touching the lawfulness of the use of them—is impertinent to the Apostle's argument. If they would have the Apostle here to patronize them, they must

confess that *they* are actuated herein by a false judgment and erroneous conscience, as the weak person mentioned by him was. Nevertheless—he adds with equal justice—“this seemeth to press hard on those who believe the schism of such weak persons will finally tend to their ruin, and render them exiles from the flock of Christ, and yet for things indifferent will in this dreadful sense *cause their weak brother to offend*; since this they do for that which *commends them not to God*, which doing *they are none the better*, or omitting *they are none the worse*; ver. 8. For if Schism and Idolatry be equally damning sins, and equally cause *him to perish for whom Christ died*; we are equally to take heed in both cases, lest our undoubted *liberty to do* the thing indifferent become a stumbling-block to the weak, or the erroneous in their judgment of these things. For let men imagine what other difference they please in the case, whilst the sad issue or event is in general the same (to wit, *the perishing of my brother*), and my power to have abstained from that which through his erroneous conscience gave occasion to it is the same, I fear the guilt will be the same.”

13. *Wherefore if a thing comparatively so immaterial (ver. 8. Matt. vi. 25. John vi. 27) as meat is likely to prove a stumbling-block to my brother in Christ, I will eat no flesh while I live, rather than be a stumbling-block to my brother.* Compare ch. ix. 12, 15.

CHAPTER IX.

“In the concluding verse of last chapter the Apostle had spoken in the first person—yet so, that in speaking of one he had reference to *all*, as in Rom. vii. 18—and here he adduces himself as an example to show that he had demanded nothing of the Corinthians but what he himself had done, and was doing; since for the sake of others he had abstained from many things to which he had a right.” Billroth—who

adds on ver. 1: "St. Paul is here vindicating his claim to the dignity of an Apostle, in virtue of which he stood upon a par with the other Apostles; and the justness of this depended upon whether he had received the Apostolic office from Christ in the same way as they had received it. Hence it was necessary to show that Christ had appeared to him in like manner as to them, subsequent to His Resurrection; a fact which he distinctly asserts in ch. xv. 8, where (as Neander correctly remarks) the appearance of Christ to him, as he journeyed, is placed on the same footing with all His other appearances after His Resurrection. It must be clear to every unprejudiced person that the term *ἑώρακα* can refer neither to the circumstance of Paul's having seen Jesus during His earthly ministry (although such a thing was possible), since this could have no bearing upon his Apostolic calling, nor to a simple acquaintance with the doctrine of Christ." Compare Acts i. 22. xxii. 14, 15. xxvi. 16. Gal. i. 12.

2. *If with others I am no Apostle—ἄλλοις, coram aliis, ut aliis placet—yet surely with you I am; for the seal of my Apostleship—the proof, that is, of my holding a Divine commission^a—are ye in the Lord.* "Σφραγίς, properly the impression made by a seal, which being affixed to writings is a proof and evidence of their authenticity, came to mean generally a demonstration. Thus the sense is, 'Your being in the Lord (i. e. your conversion to Christianity) is a decided proof of my Apostleship;' as a seal is of the authenticity of a writing; or as a seal, put by a workman on his work, proves it to be his work: compare 2 Cor. iii. 2 [xii. 12, 13]." Bloomfield.

3. τοῖς ἐμὲ ἀνακρίνουσι, not as Macknight translates, *to them who condemn me* (see on ch. iv. 3), but *to those who judge of me from what they see in me*; to those who scan me with a critical eye (compare the use of this verb in ch. ii. 15), and, from what they observe of my ways in Christ (ch. iv. 17), would draw conclusions unfavorable to my authority as an Apostle. Then follows the only answer the Apostle cares to give (ἡ ἐμὴ ἀπολογία) to all such misinterpreters of

^a See the Appendix, Note (A).

his ministerial character. *Is it true that we do not, because (as has been insinuated) we are not privileged to eat and drink at free cost^b? Is it true that we do not, because we are not privileged to take a sister about with us in the relation of Wife, as the other Apostles do; both the brethren of the Lord, and Cephas? Or have I alone and Barnabas no privilege to plead for not working for our meat (Matt. x. 9, 10. Luke x. 7)?* To these questions the answer at once suggested by the interrogative μή (see on Rom. iii. 3) is, *No!* you cannot maintain such a cavil as this which has been put forth against me. *What soldier, what husbandman, what shepherd lives not on the fruit of his vocation and ministry? And is this the dictate of human reason only? or does not the Law of God suggest the same conclusion^c?*

^b "φαγεῖν καὶ πίνειν, vescendi et bibendi Ecclesiæ sumtu. Hoc nisi subintelligatur, inepta erit oratio; subintelligendum autem esse, sequens Apostoli διήγησις ostendit." Küttin.

^c Bp. Shuttleworth's paraphrase of this verse is: "My answer then to those who choose to speculate upon the reserve which I practise, in that I do not, like your other teachers, become a burden upon you for my maintenance, is this:" and well has he remarked upon the entire chapter, "The subject of the Apostle's exculpation is of a mere temporary character, and of momentary interest; but we may confidently assert that the example, which it affords, of what an effective and disinterested labourer in Christ's vineyard should be, will be of value to mankind so long as the world shall last."

"We learn from the early part of this Epistle that strong party-feeling and jealousies were distracting the Corinthian Church, and that even Paul himself, although the first planter of the Gospel in that district, had been latterly considered by some of his turbulent followers rather as the ambitious head of a rival faction, than as a disinterested fellow-labourer with others in the service of his Redeemer. Conscious of the delicate situation in which he was placed, among nominal converts to the faith, but of whom a large proportion had as yet imbibed but little of the true Christian spirit, he had endeavoured by rendering his toilsome services perfectly gratuitous to stifle these unworthy jealousies, and to afford an unanswerable refutation to the calumnies of his impugnors. Even this exemplary forbearance, however, does not appear to have entirely attained its object. Because he received no remuneration for his ministry from the Church of Corinth, it was argued by his opponents that he ought not to be considered as their peculiar and acknowledged Apostle; and that his forbearance in demanding such a compensation was a tacit avowal on his part that he had no title to any jurisdiction or power of interference with them. His indignant refutation of this captious argument forms a digression, extending from ch. ix. 1 to x. 14, in which he strongly asserts his undoubted right of maintenance, should he be (as he was not) disposed to claim it, and proceeds to state the reasons

5. ἀδελφὴν γυναῖκα περιάγειν, “to lead about a sister wife, that is, a *Christian wife*; or the translation may be a *sister woman, a Christian woman*. Clemens Alexandrinus, as quoted by Whitby, says, ‘They carried their wives about, not as wives but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension, enter into the apartments of the women.’ Nevertheless, the manner in which this affair is spoken of inclines one to think that the *sister wife, or woman*, was carried about to minister to the Apostles, rather than to instruct their converts of the female sex. In the Eastern countries, when people of condition travelled, they either lodged with their acquaintance, or carried servants with them^d who provided such things as were necessary to their accommodation in the public lodging-houses. In the Gentile countries, where the Apostles preached, they had no acquaintance or friends with whom they could lodge; and therefore some of them, *particularly the brethren of the Lord, and Peter*, found it necessary to carry about with them a wife, to make provision for them at the expense of those to whom they preached. This right, Paul tells the Corinthians, belonged as much to him and to Barnabas, as to the other Apostles; but, to render the Gospel free of charge (ver. 18), he neither had used this right (ver. 12), nor ever would use it (ver. 15). Wherever he came, he maintained himself by his own labour^e.” Macknight—who adds on ὡς καὶ οἱ λοιποὶ ἀπόστολοι, “It seems all the Apostles, except Paul and Barnabas, took maintenance from their disciples;” and who may be right in referring this mention of *all* the Apostles to ver. 4, and the more special mention of Peter, and others of that number, to the former part of the verse now under consideration. For we can neither separate these, as not included in the mention of οἱ λοιποὶ ἀπόστολοι, nor yet assume that *all* the Apostles were married men; though Hilary

which had induced him to adopt that self-denying system which had been so uncandidly misconstrued.”

^d Hence Demosth. pro Phorm., p. 958. 16, as cited by Dr. Bloomfield, ῥεῖς παῖδας ἀκολουθοῦς περιάγεις.

^e Compare Acts xx. 34, 35. 2 Cor. xi. 9. 1 Thess. ii. 9. 2 Thess. iii. 8, 9.

(quoted by Burton in l.) says that all except St. John and St. Paul were reported to have been married. St. Peter certainly was married (Matt. viii. 14. Mark i. 30. Luke iv. 38), and Jude the brother of James, who was one of our Lord's *brethren* (i. e. first cousins by the mother's side; Matt. xiii. 55), is known to have left grandsons, who in the year 94 or 95 awakened a momentary alarm in the jealous mind of the Roman Emperor Domitian: see Hegesip. ap. Euseb. iii. 20.

Ibid. καὶ Κηφᾶς. "From this we learn that Peter, here called by his original name, continued to live with his wife after he became an Apostle; also that Peter, as an Apostle, possessed no rights which were not common to Paul and to all the rest. These facts I mention, because traced to their obvious consequences they utterly subvert the main pillars of Popery." Macknight—who on ver. 6 also well remarks: "The honourable mention which Paul has here made of Barnabas deserves notice, as it shews that these good men, notwithstanding their sharp contention about John Mark mentioned Acts xv. 39, entertained no resentment against each other on that account, but mutually esteemed each other; and perhaps on some occasions after that preached the Gospel together, as before." Compare Col. iv. 10. 2 Tim. iv. 11.

9. μὴ τῶν βοῶν μέλει τῷ Θεῷ; *Is it for oxen that God the Giver of the law is making provision*—in Deut. xxv. 4, where mark the context, as also our Apostle's connexion of the same precept (1 Tim. v. 18) with Matt. x. 10. Luke x. 7—or *is it not for our sakes surely* (Luke iv. 23) *that He saith it?* *For our sakes doubtless* (γὰρ, *scilicet, nimirum*) *was this¹ written, to teach us that in hope of a harvest to follow ought he that plougheth to plough, and he that thresheth to partake of* (i. e. to rejoice in the fruition of) *his hope*, when now it has ceased to be mere matter of hope (compare Rom.

¹ Or, if we take *ὑπόφω* in the Scriptural and more absolute sense of *It is written* (ch. x. 7), the meaning will be: *For our sakes doubtless did this apparently unimportant precept find a place on the page of Scripture*—compare note on ch. x. 11.

viii. 24. Col. i. 5), *in hope* still that the continued application of the same means will be blessed of God with the same return of increase. Thus *hope in God*, even with such patient abiding on Him as that with which the Husbandman waiteth for the precious fruit of the earth (James v. 7), is to be the sustaining principle, as of that ministerial labour which breaks new ground for the reception of God's word; so also of that Christian participation of the Divine bounty, spiritual and temporal, in which *both he that soweth and he that reapeth may rejoice together*; John iv. 36.

In the spiritual application of the term ὁ ἀλοῶν—when “transferred (as Parkhurst explains it) from the ox, which according to the custom of the East *trod out* the corn from the husks, to the Christian minister who from the *involving letter* brings forth and dispenses the *spirit* of the Divine Law; 2 Cor. iii. 6”—we may understand τῆς ἐλπίδος αὐτοῦ of the Church, or Cure, unto which he so ministereth the grace of God (comparing Gal. iv. 19. Phil. iv. 1. 1 Thess. ii. 19, 20), and μετέχειν τῆς ἐλπίδος αὐτοῦ of that identity of interests, temporal and spiritual, which ought to subsist, as between Christ and the members of His Church (Matt. xxv. 40, 45. Heb. iii. 14), so also between each congregation of Christians and him who comes to them as an ambassador, and an abiding witness, in the Name of the Lord: see Matt. xxiv. 14. 2 Cor. v. 20.

10. δι' ἡμᾶς γὰρ ἐγράφη. “A like expression occurs in Maimonides, who having cited these words, *Thou shalt not take the dam with the young* (Deut. xxii. 6), saith, *If God took such thought for Beasts and Birds, how much more for Men!* and R. Menachem on the same words saith, *The intention of the command was not to shew mercy to Birds, but to teach Men mildness and commiseration*; and Philo, in the beginning of his discourse Περὶ Θυνόντων, says, *the Law had respect, not unto brutes, but unto reasonable creatures—οὐ τῶν θυομένων, ἀλλὰ τῶν θυνόντων*—in its prescriptions that the sacrifice should be perfect and without blemish; having regard, not to the things offered, but to him that offered them, that he should be free from vile passions and evil dispositions. So that these words do not import that *God takes no care for*

oxen—for *He saveth Man and Beast*, Ps. xxxvi. 6—but only that the commands He gives us to shew mercy and kindness to our beasts are especially designed to teach us greater kindness to our brother Man.” Whitby.

11. εἰ ἡμεῖς ὑμῖν . . . μέγα εἰ ἡμεῖς ὑμῶν κ.τ.λ. There is a more forcible antithesis in this wording of the original, than is made to appear in the English translation. *If we labourers whom God hath sent (ch. iii. 9) have for you sown spiritual things, is it a great matter if we for whom God hath provided this maintenance at your hands shall from you reap carnal things?*

Ibid. ἡμεῖς. The Apostle must not be understood to speak here of *himself only and Barnabas*, who does not appear at any time to have accompanied St. Paul in his travels into Greece (compare Acts xv. 39. xvi. 10. xviii. 1—11), nor, so far as we know, ever to have preached the word at Corinth. In vv. 10, 11, he is evidently establishing the Divine right of *all*, who bear the Divine commission^s to preach the Gospel, to claim also a temporal livelihood thereby (ver. 14). It is not improbable, therefore, that in ver. 6 reference may have been made, as Doddridge supposes, to “some peculiar spleen which had arisen against the two Apostles of the Uncircumcision;” compare Acts ix. 27. Gal. ii. 9. In οὐ μᾶλλον ἡμεῖς, ver. 12, we may understand him to include Timotheus (ch. iv. 17), and perhaps Sosthenes (ch. i. 1), whom he had tacitly associated with himself in vv. 4, 5 : compare 1 Thess. i. 1, with *ibid.* ii. 9. 2 Thess. i. 1, with *ibid.* iii. 8.

12. *If others have part in the claim upon you which I have been advocating, how much more have we!* “Ἑμῶν is the genitive of the object: *that power over you, that right in regard to you*; viz. the right to support from them. The ἄλλοι are clearly the teachers and sect-leaders above condemned.” Billroth. Compare ἔδωκεν αὐτοῖς ἐξουσίαν πνευ-

^s See the authority on which this necessary limitation rests in Matth. xxviii. 18—20. Mark xvi. 15, 20. Luke xxiv. 48, 49. Acts i. 4, 5, 8. John xv. 16. xx. 21—23.

μάτων ἀκαθάρτων, Matt. x. 1. ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, John xvii. 2.

Ibid. πάντα στέγομεν, *we are willing to endure any thing rather than give occasion for any hindrance unto the Gospel of Christ.* Στέγω, which (as Dr. Bloomfield has noticed) is cognate to τέγω, *tego*, may be applied to the walls of a fenced city, or sides of a ship, which serve alike to *keep out* and *keep in*, and so may be rendered either *contineo* or *sustineo*; *I keep close, I suppress*, as in Soph. Œd. T. 341, ἤξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω, and, as Burton and Billroth would translate here, *we suppress every thing, we keep back all our claims*; or *I hold out or am proof against, I endure*, as in the received version both of this passage and of ch. xiii. 7, and as in Æschyl. Theb. 202, πύργον στέγειν εὐχεσθε πολέμιον δόρυ (where see Blomf. Gloss.). Thucyd. ii. 94, αἱ νῆες αὐτοὺς διὰ χρόνου κατελκυσθεῖσαι καὶ οὐδὲν στέγουσαι (not water-tight) ἐφόβουν. iv. 34. οὐ γὰρ οἱ πῖλοι ἔστεγον (were not proof against) τὰ τοξείματα. Hesych.: Στέγει· κρύπτει, συνέχει. βαστάζει, ὑπομένει. Compare 1 Thess. iii. 1, 5.

13. οἱ τῷ θυσ. προσεδρεύοντες, “*they who sit at the altar*; a phrase which denotes continual and persevering service. In the first clause of the verse the service of the Levites is supposed to be alluded to, but in this clause the service of the Priests.” Macknight—and the passage may, undoubtedly, be interpreted in this restricted sense; but, if we notice the Apostle’s insertion of the word Μωσείως in ver. 9, and of βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα in ch. x. 18, we shall incline rather to Bp. Shuttleworth’s paraphrase: “*Look abroad elsewhere, and you find universally*” &c. Our translation would then be: *Know ye not that, in every case, (this generalization of the proposition we derive from the Article, τοῦ ἱεροῦ, τῷ θυσιαστηρίῳ, the Temple, the Altar, wherever it is found) they that do the menial work of the Temple (Matt. xii. 5, compared with Eurip. Ion. 102—24) are fed from the Temple? they that give their attendance at the Altar (ch. vii. 35. Heb. vii. 13), share together with the Altar? Even so hath the Lord appointed unto them that preach the Gospel to have*

their living from the Gospel; Matt. x. 9, 10. xi. 1. Luke iii. 13.

15. ἵνα οὕτω γένηται ἐν ἐμοί, *that it should be so with me, or in my case: for it were good for me to starve^h rather than that any one should make that in which I glory* (ver. 18) *an empty boast*: compare 2 Cor. ix. 3.

17. This verse is supplementary to the preceding, with which it forms a slight digression suggested by τὸ καύχημά μου, ver. 15, at the same time that it furnishes the equivalent term, ὁ μισθός, in ver. 18; as though the Apostle on returning there from his digression had said, *What then is that wherein I glory, and find my recompense for my utmost services in evangelizing the world?* For, that μισθὸν ἔχω is nearly identical with καύχημα ἔχω, will be seen by a comparison of Rom. iv. 2, 4.

Translate: *For if I do it¹ with all my heart*, as unto the Lord and not unto men (Col. iii. 23), then indeed *I have whereon I may lay claim to reward* (ch. iii. 8, 14. Matt. xxv. 21, 23. Mark ix. 41. John iv. 36. Dan. xii. 3); *but if I do it by constraint—grudgingly* (2 Cor. ix. 7), as the hireling who will not work beyond what he is paid for, and simply of necessity¹—still do it I must^k, for *I have been entrusted with a stewardship*, and in being faithful to that trust (ch. iv. 2) I am doing no more than it is my bounden duty to do (Luke xvii. 10). This is evidently the Apostle's meaning when he says that *on the mere ground of delivering* (as did Balaam) *the*

^h "After ἀποθανεῖν the Greek Fathers, with great propriety, supply λιμῶ—as though the Apostle had said, *I would rather starve.*" Billroth.

¹ τοῦτο πράσσω, like our English *do it*, agreeably to the usage of the best Greek writers, stands here as the mere representative of the preceding verb εὐαγγελίζομαι.

^j Dr. Bloomfield aptly compares here Thucyd. vii. 54, ξυνέβη δὲ τοῖς Κρησὶ τὴν Γέλαν Ῥοδίοις ξυγκρίσαντας μὴ ξὺν τοῖς ἀποικοῖς ἀλλ' ἐπὶ τοὺς ἀποίκους ἄκοντας μετὰ μισθοῦ ἔλθεῖν.

^k "εἰ δὲ ἄκων (ποιῶ), εἰ invitus doceo; supple, *nilo secius vel invito faciendum est*, nam procuratio mihi credita est. Relatæ sc. propositiones e positis sup-
plendæ. Οἰκονομία, administratio (verbi Divini), h. l. munus Apostolicum." Kúttu.

message which God had entrusted to him (ἐὰν εὐαγγελίζωμαι, ver. 16), *he had nothing to glory of*—he had no pretension to reward. On the construction of οἰκονομίαν πεπίστ. see note on Rom. iii. 2, and compare also 1 Tim. i. 12.

18. *What then is the reward which I propose to myself?* what is my glory and joy (ch. xv. 31. Phil. i. 18. 1 Thess. ii. 19, 20)? *To make the Gospel of Christ, in my preaching of it, without charge to any*—as though he had said, *literally WITHOUT MONEY AND WITHOUT PRICE*: Isa. lv. 1—*so as not to be* (equivalent here to *without being*) *tenacious of* (intent upon *using the utmost extent of*) *my liberty under the Gospel*. In this last clause, on which depends all that now follows to the end of ver. 23, and for the right interpretation of which see above on ch. vii. 31, the Apostle comes at once to the object he has had in view from the opening of ch. viii., and still pursues to the close of ch. x.—the Christian duty, namely, of *not standing alone* before God on any solitary height, whether of religious knowledge or of religious privilege, to which we feel that He has exalted us above our fellows; but of caring for, and condescending unto, the several cases and necessities of our weaker brethren in Christ; of being no Stoics, no Pharisees, but (ver. 23) *partakers in common with others* in the grace of that God *who would have all mankind to be saved, and to come therefore to the knowledge of the Truth* (1 Tim. ii. 4); and hence of being ever alive to this conclusion, that greater than the pleasure or the profit of the individual, however exalted, is *the profit of the many, that they may be saved* (ch. x. 33); and so things indifferent and allowable in themselves may yet be *not expedient* (nay, may positively become a *sin*) *for us to do, if they make not for* (how much more, if they militate against) *the Christian edification of those amongst whom we live*: ch. viii. 8, 9, 12. x. 23, 32.

19. ἐλεύθερος γὰρ ὢν ἐκ πάντων. “Ernesti monet ἐκ πάντων non referendum esse ad antecedens ἐλεύθερος ὢν, nam hanc vocem non ἐκ sed ἀπό sequi; sed ἐκ h. l. circumscribere adverbium, et ἐκ πάντων igitur vertendum esse: *omni*

modo." Kütt. — but so to translate would surely be to remove a difficulty by substituting a greater. Better were it to regard ἐκ πάντων as "ἐκ παραλλήλου positum," and translate: *For though I am a free-man* (ver 1. Acts xxii. 3, 28) and *independent of all—never*, according to his country's boast (John viii. 33), *having been in bondage to any man—yet have I made myself the slave of all* (Rom. i. 14), *that so I may* (ἵνα, as the means *whereby to*) *gain the more*; τοὺς πλείονας, not (as Billroth explains the Article) "*the majority* whom I am in this way most likely to gain," but *a greater number* of spiritual children, converted unto Christ—that glory of the Christian Church, which will always be *the crown of his glorying in the Lord* to every Christian that would be a follower of Paul, even as Paul was of Christ: compare ch. i. 31. xi. 1. 1 Thess. ii. 19. Heb. ii. 13.

Ibid. ἐμὰντὸν ἐδούλωσα. "There is a peculiar beauty in the original expression. *Slaves* wrought for their masters without hire, and were careful to comply with their humours. The Apostle, in preaching the Gospel, reduced himself to the condition of a slave, both by serving all men without remuneration, nay without requiring maintenance from them, and by complying with their prejudices, in all cases where he could do it without sin¹.—ἵνα . . . κερδήσω. By using this word, the Apostle implies that *his converting men to Christ*^m was a part of the gain or hire which he proposed to obtain by preaching the Gospel." Macknight. Compare Matt. xviii. 15. 1 Pet. iii. 1.

20. τοῖς ὑπὸ νόμον κ.τ.λ. "Οἱ ὑπὸ νόμον, *those appertaining, or wishing to appertain, to the Law* (comp. Gal. iv. 21) have been regarded by most interpreters as Jewish proselytes, on the ground that if we suppose otherwise, we must, as Mosheim says, regard the Apostle as having used two modes of expression to denote only one people. But there is nothing

¹ Contrast, for example, Acts xvi. 3, with Gal. ii. 3, 5, 14.

^m This, as Billroth remarks upon κερδήσω, and upon σώσω ver. 22, "does not necessarily refer to *original conversion to Christianity*; but may be understood of a more extensive influence upon his converts of the true Christianity which Paul preached, and of their advancement and confirmation therein."

to prevent the Apostle with regard to one and the same object, after he has named it in general terms, to adduce it again under its most striking and important feature; and so he may be understood as doing here. 'With the Jews I hadⁿ intercourse as a Jew. I attacked none of their prejudices, but as one who had been educated and approved according to their principles (Acts xxii. 3. xxvi. 4, 5. Gal. i. 14. Phil. iii. 5) I lived according to their law.' This interpretation is the more to be preferred, as there are no indications elsewhere throughout the context of any reference being made to the Jewish proselytes. If, however, a distinction must be made between οἱ Ἰουδαῖοι and οἱ ὑπὸ νόμον, none seems so eligible as that of Theodoret: 'In my opinion those whom he denominates Ἰουδαῖοι were those who had not yet believed in Christ; those ὑπὸ νόμον, on the other hand, were those who, though they had received the Gospel, were still enslaved to the observance of the Law. It was for the sake of these, as well as the others, that he had submitted to the legal purification at Jerusalem (Acts xxi. 26), that he had circumcised Timothy in Lycaonia (Acts xvi. 3), and had conformed to custom^o in innumerable other matters of the same sort.' Heydenreich's objection to this, that the latter class is specially mentioned in ver. 22 under the title of ἀσθενεῖς, is obviated by the consideration that this term is applied as well to Heathen converts as to Jewish; for, as was above remarked, the eating of meat that had been offered to Idols was as great a stumbling-block to the former as to the latter." Billroth.

21. τοῖς ἀνόμοις ὡς ἄνομος, *with them that are not*, as the Jews are, *under Law* (Rom. ii. 12, 14) *I have been as one not under Law* (Rom. vi. 14. vii. 6^p) *not that I am literally under*

ⁿ Translate rather: *Accordingly I have been with* (i. e. in my social relation to) *the Jews &c. &c.*: compare πεπολίτευμαι τῷ Θεῷ, Acts xxiii. 1.

^o In the original, ἅλλα μυρία παραπλήσια ψικονόμησε, *had been conformable unto the then existing Economy of God's Church*; compare Acts xxi. 24, στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσω.

^p "Paulus ait se esse liberum, qua humanas opiniones et legem caeremoniarum, sed Deo et Christi formulæ adstrictum. Θεῷ, *qua Deum*; Χριστῷ, *qua Christum*. Apostolus Dativum frequentat pro *qua*, *respectu*, *quod attinet*." Küttin. Compare ver. 2.

no^q law to God, but only under law to Him as Christ's (ch. iii. 23), as one that is *no longer now a slave, but a son* (Gal. iv. 7), *that so I may gain such as are not under law*, and bring them to the One Fold under the One Shepherd and Bishop of their souls (John x. 16. 1 Pet. ii. 25); "aliens," as they now are, "from the Commonwealth of Israel, and strangers to the Covenants of Promise, having no (assurance of) hope, and (virtually) without God in the world:" Eph. ii. 12.

— Οὐ μόνον ἄνομος οὐκ ὦν, Chrysostom remarks upon this verse, ἀλλ' οὐδὲ ἀπλῶς ἔννομος, ἀλλὰ τὸν πολλῇ τοῦ παλαιότερου νόμου ὑψηλότερον ἔχων, τουτέστι, τοῦ Πνεύματος καὶ τῆς χάριτος. διὸ καὶ ἐπήγαγε, Χριστοῦ: on which Billroth, "Chrysostom here preserves the true reading, which has been adopted by Lachmann, of Θεοῦ and Χριστοῦ instead of Θεῷ and Χριστῷ. These genitives are genitives of relation, and are caused by the substantive νόμος, which is involved in the words ἄνομος, ἔννομος"—but while the insertion of Χριστοῦ, in what according to Chrysostom's reception of the Greek text (A.D. 400) would seem, *without Χριστοῦ*, to have been μὴ ὦν ἄνομος Θεῷ ἀλλ' ἔννομος, adds greatly to the sense and spirit of the passage, as explained above; the substitution of Θεοῦ for Θεῷ is both unauthorized and uncalled for, as neither simplifying (but rather involving) the construction, nor helping the sense; but tending rather to perpetuate that presumed[†] antithesis between Θεῷ and Χριστοῦ, which may have first suggested the alteration of Χριστοῦ into Χριστῷ.

^q Here it is plain that ἄνομος is simply opposed to ἔννομος, whereas οἱ ἄνομοι is the ἀντίπαλον ἐν ὀνόμα (Thucyd. i. 3) whereby St. Paul distinguishes the nations of the world from those whose boast it was, Ἡμεῖς νόμον ἔχομεν: John xix. 7.

^r Only, that is, under the law of Christianity (Gal. vi. 2), that *perfect law of liberty* (James i. 25. ii. 12), the law of *Love*; Rom. xiii. 10.

^s The words, as they stand in the received Text, may be understood to mean: *not that I have ceased to be under law to God, but that I have become under law to Christ*; but, even if such an antithesis may be admitted, what more will it convey to the reader than that the Apostle, from being a Jewish, had now become a Christian or Trinitarian worshipper (see John xvii. 3) of the One True God? And what, then, has he added hereby to that particular lesson of Christianity (to *walk* namely in *love*; Eph. v. 2), which after his own, and after Christ's, example (ch. xi. 1) he is endeavouring to impress upon his Corinthian converts?

22. *I have been with the weak as one that is weak, so to gain the weak*[†] (ch. viii. 18. 2 Cor. xi. 29. Rom. xiv. 13—21): *with all sorts and conditions of men I have made myself all possible things, that so I may by all means save some.* “The Article before *πᾶσι* (which is unquestionably the dat. masc.), and before *πάντα*, is very emphatic; it appears to be used in uniformity with the Articles before *πλείονας*, *Ἰουδαίους*, &c. The Apostle speaks as if he were going to enumerate *individual* classes to whose peculiarities he had accommodated himself, but he breaks off suddenly, in order to give the greater force to his statements, and in place of individuals speaks of the aggregate of those for whom he had laboured. *Τὰ πάντα* = *all things possible*; properly, *the whole* of what was required by the circumstances of those among whom he laboured.” Billroth. “The *τὰ* before *πάντα* is not found in several MSS. and Fathers, and Bp. Middleton would cancel it. The Apostle would seem to have used the Article because of the preceding *τοῖς πᾶσι*, intending thus to strengthen the antithesis; as is the case in Joseph. Ant. xvii. 10. 7, *ἀνεπιφανῆς τοῖς πᾶσιν εἰς τὰ πάντα.*” Bloomfield—who adds, “*Πάντως* is by some rendered *omnino*; by others, *utique* or *saltem*. Perhaps both senses may be united.” The English *by all means* conveys this double sense; but the Apostle’s meaning would seem to be, *that so I may not fail to save some.*

23. *ἵνα συγκοινωνὸς αὐτοῦ γίνωμαι*, *that, so doing, I may be*—no Pharisaic, no exclusive, but—*a fellow shareholder in it*; a member of Christ’s Holy Catholic Church, a child of God *among many brethren* (Rom. viii. 29), an inheritor of the kingdom of Heaven, as one among *many sons* whom the Church (still *παιδαγωγὸς ἡμῶν εἰς Χριστόν*, Gal. iii. 24) has brought, and is daily *bringing unto glory*: Heb. ii. 10. From this interpretation, already suggested on ver. 18, whereby *συγκοινωνός*, a *co-partner*, is made (as the Apostle evidently intended it to be) the emphatic word, it will be seen how naturally, and how appositely to his main object, he takes

[†] How far the Apostle was prepared to carry this truly Catholic spirit, may be seen in Rom. ix. 3.

occasion from the passing^u celebration of the Isthmian games to compare that common condition as Christians, to which the Corinthians had been called, to a race in which *all* may run, and *all* too, *unless they be reprobates* (2 Cor. xiii. 5), may run in *no uncertain* anticipation of the prize. But if with the English Version we translate: "That I might be partaker thereof with *you*;" or, with Pearce on Phil. i. 7, render *συγκοινωνός* a *joint communicator*, and so with Semler^v and Billroth interpret: "In order that I may have a share in the diffusion of the same;" or yet more vaguely with Chrysostom^w: "That I may have the credit of having myself also contributed somewhat *de meo*, and may participate in the crowns laid up for the faithful"—the verse will supply, at best, a feeble and inadequate explanation of what the Apostle has just said, and would here summarily repeat—*διὰ τὸ εὐαγγέλιον*, *for the propagation of the Gospel*, being but another mode of saying *ἵνα τοὺς πλείονας κερδήσω, ἵνα πάντως τινὰς σώσω*—and hardly, if at all, suggest any logical connexion with what follows.

24. *Know ye not that, in the case of runners in the Stadium, all run, but one only receives the prize?* Now such are *not* the conditions of the Christian race that is set before you (Heb. xii. 1). There the success of one is no hindrance to the success of another. There, to crown our perseverance when victorious over Sin and Death, we have the assurance of being accepted as **SONS OF GOD IN CHRIST JESUS** (Eph. i. 5); and this crown the righteous Judge of all the earth shall award not to me only, but alike unto all of whom that day shall disclose, that **THEY HAVE LOVED^x** His manifestation of His grace unto their hearts, and looked and

^u "Perhaps the Isthmian games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A.D. 52." Burton.

^v "ἵνα—γίνωμαι, ut mea partes sint præcipuè in propagando Evangelio: S. R. Semlerus." Küttner.

^w ἵνα δέξω τι καὶ αὐτὸς συνεισινηροχίνας οἰκοθεν, καὶ κοινωνήσω τῶν ἀποκειμένων στεφάνων τοῖς πιστοῖς.

^x Compare, in illustration of the Apostle's phrase *τοῖς ἡγαπηκόσι*, Luke vii. 47, *ἀφίονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ*.

longed for His further manifestation of Himself in glory: 2 Tim. iv. 8.

All this we may conceive to have been present to the mind of the Apostle, when he added—in words which, but for the clue with which he has himself thus furnished us, we hardly should have known how to connect with the question that precedes them: *Be runners in that race⁷ in which ye may be sure to be receivers.*

25. *Now every man that would contend for honours, earthly or heavenly, observes strict temperance in all things^a: competitors such as they to whom I have just alluded, though it be but (οὖν) to obtain a perishable crown^a; how much more*

⁷ More literally, *after such fashion of race-running, as that ye may make sure of receiving the prize.* Compare the intensive power of *κατά* in *καταχρώμενοι*, following the simple *χρώμενοι*, ch. vii. 31, much as *καταλαμβάνω* succeeds to *λαμβάνω* here, and in Phil. iii. 12. Compare, as examples of the *cognate accus.* which we have supplied after the verb, 1 Tim. vi. 12. 2 Tim. iv. 7.

^a “ὁ ἀγωνιζόμενος for ὁ ἀγωνιστής. This is referable to all the various kinds of gymnastic games. Ἐγκρατεύεται, *practises ἐγκράτειαν*: with allusion to the preparatory training for ἀγωνιστάι, which lasted ten months. Of the extreme temperance, and even abstinence, so required, three examples are given by Ælian, V. H. iii. 30. 10, 2. 11, 3. So Epictetus Enchir. c. 35: δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν [v. l. ἀναγκοφαγεῖν, *to put up with hard fare*], ἀπέχεσθαι πιμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρῃ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἀπλῶς ὡς ἱατροῦ παραδιδέσκειναι σεαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρέρχεσθαι.” Bloomf. Burton adds from Philo Judæus, vol. ii. p. 552: Εἰ τὰ μηδὲν ὠφέλουντα τὸν ἀνθρωπινὸν βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπονοῦσιν οὐτῶ τινές, ὡς ἐπαινέσθαι τε καὶ θαυμάζεσθαι καὶ γίρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρηρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστήμονα; and from Seneca Ep. 78: “Athletæ quantum plagarum ore, quantum toto corpore excipiunt! Ferunt tamen omne tormentum gloriæ cupiditate; nec tantum, quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parta, si semel in aliquo certamine debellata est fortuna.” And who is not reminded of Hor. Ep. ad Pis. 412—14?

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer; sudavit et alsit,
Abstulit vino et Venere.

^a “At the Isthmian games the crown was made of pine leaves.” Burton.

then^b we competitors for one that is imperishable ! I therefore, that I may go on to instruct you after your spiritual father's example (ch. iv. 15), so run as, under no uncertainty as to there being in this race a prize for every one who presses onward for it, observing always the prescribed line^c of the Christian's path ; I so box, as no dealer of idle blows, no beater of the air ; but I strike in the face of (εἰς πρόσωπον δέρω, 2 Cor. xi. 20) my nearest, my most constant, my most deadly antagonist (Rom. vii. 18, 23, 24) THE BODY, and aim at undisputed mastery over it ; lest by any means, after having proclaimed the contest unto others, I myself should be found not to have fulfilled its conditions, and so be rejected in the awarding of the immortal crown : 2 Tim. ii. 5.

26. ὥς οὐκ ἀδήλως. Different interpretations, that have been proposed, of these words are thus given by Burton. "*Not with an uncertain object*, as persons who run merely for practice: see Gal. ii. 2. *Morus. Not unobserved*, as all are except the winner: Grotius, Heinsius, Hombergius. *With no doubt or uncertainty as to the event*: Beza, Elsner, Wolfius, who quote Lucian where Anacharsis says, with reference to the games, εἴτ', ὦ Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης οὕτω πονοῦσι; *Gymnas. p. 393.*"

Ibid. ἀέρα δέρων. "So Virgil: alternaque jactat Brachia protendens, et verberat ictibus auras: *Æn. v. 376.* Lucian also writes: ἦν τινα καὶ τῶν ἀθλητῶν ἴδῃ ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἢ πῦξ κενὴν πληγὴν τινα καταφέροντα κ.τ.λ. *Hermot. p. 562.* St. Paul's adversary was not an imaginary one, but the lusts and passions of the body." Burton.—'Αέρα ἔδαιρον, ἣ καὶ ἐσκιομάχουν. τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσι. Eustath. on Il. iii. p. 1215.

27. ὑπωπιάζω, "*suggillo, I hit under the eye.* Some would

^b What the Christian, on his part, does answering unto the φιλονεικία of the Grecian Athlete, may in all reason be assumed to be as much more than the other does, as the object to be gained is greater in the one case than in the other.

^c Compare the Apostle's κατὰ σκοπὸν διώκω, Phil. iii. 14, with Eph. ii. 10,

read ὑποπιέζω, but without reason. Ὑποπιάζειν alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτην τοσαῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἰσχύνοντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῃ καὶ τοῖς ὑπωπίοις. *Gymnas.* p. 392." Burton. Compare Heb. xii. 4.

Ibid. δουλαγωγῶ, *I am for enslaving*, I endeavour to bring into complete subjection; as in ver. 25, ὁ ἀγωνιζόμενος, *he that is preparing himself* εἰς ἀγῶνα, a would-be competitor; and Rom. vii. 23, αἰχμαλωτίζοντά με, *aiming at my subjugation*. "The word δουλαγωγῶ is applied to the *leading an enemy away captive from the field of battle*. It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the Apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory." Macknight—who well adds, "This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the Papists have erred in interpreting it literally, and in founding on the literal sense their fastings, and scourgings, and bodily penances; whose influence, it is well known, is to nourish superstition, and to make the pretended penitent careless of real holiness; but by no means to weaken his animal passions, or to correct his vicious conduct."

Ibid. ἄλλοις κηρύξας, literally, *having performed the part of Herald unto others*; in which complete sense, without any accusative following, we find this verb (for example) in Æsch. Eum. 566. Dind. κήρυσσε, κήρυξ, καὶ στρατὸν κατεργαθοῦ. Macknight translates: *lest perhaps, having proclaimed to others, I myself should be one not approved*; and adds in explanation of the Grecian Herald's office in this particular (chiefly, as he tells us, taken from West's Pindar), "At the opening of the games an *herald*, or *crier*, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges, who were called Ἑλλανοδίκαι. When their names were published, the combatants appeared and were examined, whether they were free men and Grecians and of

unspotted character. Then the crier commanding silence laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, 'Is there any one who can accuse this man of any crime? Is he a robber, or a slave, or wicked and depraved in his life and manners?' Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there with their relations swore they would not be guilty of any fraud, or action tending to the breach of the laws of the sacred games. And to excite their ardour, the crowns, the rewards of victory, lay during the contest full in their view, on a tripod or table placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands, as emblems (says Plutarch) of the insuppressible vigour of their body and mind. . . . Such was the office of the Herald, or Crier, in the sacred games of Greece. In allusion to that office the Apostle calls himself *Κήρυξ*, *the Herald*, in the combat for immortality, because he was one of the chief of those who were employed by Christ to introduce into the stadium such as would contend for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view."

Ibid. ἀδόκιμος. "Here ἀδόκιμος signifies one who, when tried in the manner described in the preceding note, was found not to be of the character and station required by the established regulations. Besides the previous trial, the Ἑλλανοδίκαι, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended; in order to find whether they had contended νομίμως [2 Tim. ii. 5], according to the laws of the combat. And if on trial it appeared that they had failed in the least particular, they were *cast*; the term for which was ἐκκρίνεσθαι^d. In consequence of this sentence they were

^d Dr. Burton cites Philo Judæus, vol. i. p. 182, ἐκκεκρμένον γὰρ ἔστιν,

denied the crown, and sometimes beaten out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were ἀδόκιμοι, *persons not approved*. Wherefore, to avoid that disgrace, the Apostle (being himself a combatant in the Christian race, as well as an herald) was careful to qualify himself for the combat, and, in combating, to observe all the laws of the combat; *lest having proclaimed these laws to others, he should be found not approved himself*. Thus would the Apostle stir up all, but especially the ministers of the Gospel, to the greatest diligence in acquiring habits of self-government and purity; not only that they may secure to themselves the crown of righteousness, but that they may be patterns to their people." Macknight.

CHAPTER X.

1. "I have told you," the Apostle may be understood to say, "in what spirit I myself take part in that great contest to which I have formally called you—*under no doubtful assurance*, namely, *that* on the part of the gracious Giver *there is a crown laid up for me which*, if I faint not nor become weary in well-doing (Rom. ii. 7. Gal. vi. 9. Heb. x. 35, 36. xii. 3), *the Lord* [the Ἀγωνοθέτης and Himself also] *the righteous judge shall one day assign me as my recompence* (2 Tim. iv. 8); which crown *I nevertheless count not myself to have secured* as yet, *nor*, as a disciple of Christ, *to be already perfect* (Phil. iii. 12, 13)—*neither* (ver. 1^a) *would I have you to be ignorant, Brethren, that although our fathers were all &c. &c., yet with the*

ὥστερ ἐξ ἀγῶνος ἱεροῦ καὶ ἀποδοκιμασμένον : and compares the opposite use of δόκιμος γενόμενος, Jam. i. 12.

^a Compare οὐκ ἔγραψα δὲ ταῦτα, ch. ix. 15. The ὑμᾶς is evidently emphatic, as addressed to those among the Corinthians who plumed themselves on their Christian knowledge without being duly attentive to all points of Christian practice. It follows in the opening of this chapter, as though the Apostle in just before saying μήπως ἀδόκιμος γίνωμαι had literally added, οὐκ ἀγνοῶν ὅτι οὐκ ἤδη ἐλαβον, οὐκ ἤδη τετελείωμαι.

greater part of them God was not well pleased (ver. 5), *for* &c. &c.^b

—οἱ πατέρες ἡμῶν, "*our fathers* ; that is, our predecessors in the Church of God. Or the Apostle's meaning may be, *the fathers of us Jews.*" Macknight. "Paulus in hunc modum loqui potuit, quoniam omnium Ecclesiarum Christianarum inter Gentiles basis erant Judæi. Cf. Actor. xiii. 46." Küttner.

2. The Apostle, having stated in the preceding verse the historical facts recorded in Exod. xiii. 21. xiv. 20, 29. xl. 34—38, now subjoins that spiritual interpretation of them which he was inspired to make known to the Church of later days ; and so proves to those among the Corinthians whom he would have as Christians to be not high-minded, but tempered always with a salutary fear (Rom. xi. 20), that the Israelites who fell short of their promised recompence of reward, had virtually been *no less highly privileged* than are those unto whom the Divine ends and objects of the preceding ages of the Church are visibly and substantially realized : ver. 11. In kind, if not in degree, they were in their day equally blessed with the Divine Presence and protection—and so St. Stephen by inspiration calls them (Acts vii. 38) "*the Church in the wilderness* : " they had miracles, they had "spiritual food and sustenance," when (like the Christian pilgrim) still passing onward, they had not as yet found their abiding city (Psa. cvii. 4, 7. Heb. xi. 16. xiii. 14)—for (Psa. lxxviii. 24) God "opened the doors of Heaven, and rained down manna upon them to eat, and gave them of the corn of Heaven : " nay, they had their signs and symbols of a greater thing (Art. XXIX), *not yet sealed* and confirmed unto "all faithful people" by the atoning Blood of Christ, even that new and spiritual nature (Rom. i. 4. vi. 4. 1 Cor. xi. 26) whereof men are made partakers by means of those Sacra-

^b " Rely not then yourselves, my Brethren, [*any more, that is, than I do*] on the mere fact of your past conversion : nor, because you have become partakers of the Christian covenant, imagine therefore that you have no longer any spiritual hazards to incur. Recollect the case of our Jewish forefathers in the wilderness." *Bp. Shuttleworth's Paraphrase* in loco.

ments, which it was reserved for THE CHRIST Himself to institute in His Church.

Translate: *and did all, in the cloud and in the sea, receive what was virtually Baptism into Moses*—for “when Israel saw that great work which the Lord did upon the Egyptians (Exod. xiv. 81), the people feared the Lord, and *believed the Lord and his servant Moses;*” and belief in the Divine Legation of Moses was the appointed way for them to become believers also in Christ (John v. 46), inasmuch as it was by Moses that God afterwards gave them that Law which should conduct them, as his nurslings, to Him in whom they should become “worthy to be called His sons:” John i. 17. Gal. iii. 24.

Observe now, Reader. The word *ἐβαπτίσαντο*—for which Lachmann hastily and inconsiderately, though not wholly without authority^c, has substituted *ἐβαπτίσθησαν*—most happily here expressing in the exact sense of a well-known Greek idiom, what those *Infants*, as God’s chosen people then were “in the arms of His mercy,” *had done for them* (i. e., of what benefit *all* and each of them became recipients^d) when “by a way,” and with a depth of spiritual significancy, “which they knew not,” He “led them safely through the Red Sea, figuring thereby His holy” and universally saving rite of Christian “Baptism^e”—this one word, I say, more completely than it might have been thought

^c “For *ἐβαπτίσαντο* many MSS. and Fathers have *ἐβαπτίσθησαν*. But that is evidently a gloss”—observes Dr. Bloomfield—“proceeding from those who were not aware how closely connected the reciprocal force of the Middle verb is with the Passive voice.”

^d A favourite illustration of this peculiar use of the Middle verb, to express *what one man has done for him, in his relation to another, through the ministration of a third intervening party*, may be seen in Eur. Med. 297, *παῖδας περισσῶς ἐκδιδάσκεισθαι σοφοῦς*, where Porson “*ἐκδιδάσκεισθαι*, proprio Medii verbi sensu usurpatur. Magister puerum *διδάσκει*, pater qui ad magistrum discendi causa mittit, *διδάσκεται*”—applying which to our present subject, we might say, *mutatis mutandis*, “Verbi Divini Minister *βαπτίζει*, aquâ vel submersos vel conspersos; quorum vero pietas erga Deum sive ipsorum [uti Paulus], seu quos a Deo acceptos referunt liberorum [uti Moses Israëlitarum], corpora tradunt in manus τοῦ βαπτίζοντος, illi vero *βαπτίζονται*: Actor. xxii. 16. 1 Cor. x. 2.”

^e Church Service for the Public Baptism of Infants.

possible for one word, establishes that sound and Scriptural definition of "the Sacraments ordained of Christ," as being "not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him" (Art. XXV); in exact accordance with which it will be seen that St. Paul here declares the Israelites *in the water-baptism of the cloud and of the sea*, at the same time that by name and in profession they thenceforth were known among men as "Moses' disciples" (John ix. 28), to have been *grafted withal into the Church of God in Christ*, as it then was—first under Moses, and subsequently under the Law, as *παιδαγωγὸς εἰς Χριστόν*: compare Acts vii. 38, with Eph. i. 4. iii. 10, 11. For the two distinct operations, the sign and the thing signified—the being outwardly and visibly *baptized into Christ* (whether by immersion, as in the sea; or by sprinkling, as under the cloud of water, Divinely-consecrated for that purpose), and the inward and spiritual grace of *putting on Christ*, and so of dying with Him unto sin and rising with Him unto righteousness; Rom. vi. 3, 4, 11. Gal. iii. 27—which the Apostle elsewhere distinctly recognises as together constituting Christian Baptism, he here has traced for us (1) in the recorded fact that, "when Israel was a child," and when God, because He "loved him," in type and figure "called His Son" in him "out of Egypt" (Hos. xi. 1. Matt. ii. 15. Gal. iii. 28), then, in the hand of Moses as Mediator (Gal. iii. 19. Heb. iii. 16), *all* were brought under the cloud and through the sea; (2) in that, as he here tells us by inspiration, *all* were thereby incorporated into that *entire* and spiritual *House of God* (Eph. ii. 19, 20. Heb. iii. 2, 5. xi. 40. Numb. xii. 7), in which Moses himself had place only as a faithful Servant, but Christ as a true and only-begotten Son; who, as such, is "Head over all things to the Church, which is His Body—even *the filling-up¹ of Him who is filling up for Himself* that consummation of all

¹ In support of this most literal, and most intelligible version of the words τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου, compare Matt. xiii. 47. Acts xv. 17, 18. Rom. xi. 12, 25, 32. Eph. i. 10. Col. i. 16, 20.

things (Acts iii. 21. 1 Cor. xv. 28) when God shall be *all in all*;" Eph. i. 23.

That this was the Apostle's meaning^s, when he used the single word ἐβαπτίσαντο (= πνεύματι ἐβαπτίσθησαν) to describe that reception of an inward and spiritual grace, which our Church instructs *us* in like manner to attach to the single word BAPTISM, as often as that Divine rite is outwardly administered agreeably to the latest terms of its institution—and that he did not mean, as almost all Commentators on this verse have said, a mere *initiation into* or *discipleship unto Moses*, whereby they entirely recognised his Divine mission and bound themselves unto implicit obedience to his laws—may be seen by comparing what follows in vv. 3, 4, and yet more from the words which (as Bp. Marsh observes, Lect. vii. p. 385), "though addressed to him in the first instance by Ananias, he sanctions by his own repetition of them," βάπτισαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου : Acts xxii. 16. Here, in the words of our XXVIIth Article, "to *receive Baptism* rightly"—"and Baptism," argues the same learned Apologist of the doctrine delivered in that Article, "according to the *general* rules of our Church, is *not* received rightly, unless either by ourselves or by our sureties we make professions of Repentance and Faith"—to *receive Baptism* in that sense in which we cannot doubt Ananias exhorted *him* to receive it of whom the Lord had said unto him, "Behold, he prayeth," and to whom he had been sent as an accredited minister of God unto him (Acts ix. 11, 12, 17), "to put his hand on him, that he might recover his sight, and be thereafter filled with the Holy Ghost"—in short, to *receive Baptism, after having first* in the terms of the outward ordinance *called on the Name of the Lord* (Jehovah), is manifestly so "to come to" the outward office and ministry of

^s The Apostle, it seems, did not stand alone in this view of the subject. "The Jews, who admitted proselytes by baptism, appear to have *generally* considered the passage of their forefathers through the Red Sea, not as a mere insulated historical fact, but as something representative of admission to the Divine favour *by Baptism*. They said (see Whitty in loc.) that they were *baptized* in the desert, and admitted into covenant with God before the Law was given." Bp. Marsh, Lect. vii. p. 384. Compare John i. 25. Gal. iii. 17, 29.

"God's Holy Baptism," as thereby "*to receive remission of all past sins* (Rom. iii. 25) *by spiritual regeneration.*" And this grace of God, so far as it was given unto *the Church* as it was *in Moses*, St. Paul declares that *all* who in the hand of Moses came forth out of Egypt (Heb. iii. 16) *did once receive*—when, in the words of the Prophet already quoted, He who would have taught them how to walk as His people, "taking them by their arms, even while *they knew not that He healed them*, drew them with cords wherewith man would work upon his fellow-man, even with bands of Love; and was to them as they that lift up the yoke from off the jaws of oxen, and held out meat to them, and made them eat;" Hos. xi. 3, 4^b.

How then, after this, shall any one who believes that St. Paul was inspired of God (ch. vii. 40), give in to any of these three anti-scriptural errors? First—how shall he presume to censure that charitable work of bringing unconscious Infants to the Church's administration of Christian Baptism? Or secondly—how, in the face of Scripture, and of the truly Scriptural and Apostolical teaching of the Church of England, shall he doubt (much less, deny) that the Baptismal Font, under the blessing that will descend upon it, as dew from Heaven, for those who invoke it in that form of words which Christ Himself hath taught usⁱ, is no other than *the laver of Regeneration* of which the Apostle speaks, Eph. v. 26. Tit. iii. 5? Or lastly—if he lays to heart what follows here in vv. 5—12, how shall he maintain the indefectibility (as it has been argued) of grace once given? how shall he, on the one hand, deny that "after Baptism"—that is, in the plain intention and judgment of those who framed our XVIth Article, "*after we have received the Holy Ghost—we may depart from grace given, and fall into sin;*" or, on the other, that "by the grace of God we may arise again, and amend

^b See Henderson's Translation of the Minor Prophets.

ⁱ Such would seem to have been the inspired Apostle's meaning when to the words *καθαρίας τῇ λουτρῇ τοῦ ὕδατος* he subjoins *ἐν ῥήματι*: Eph. v. 26—a phrase to be distinguished, it will be seen, from the two marginal references; *ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάθηκα ὑμῖν*, John xv. 3, and *ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὸς ἀλήθειά ἐστι*, ib. xvii. 17. A Rubric of our Church, accordingly, represents both water, and the prescribed form of words, as "essential parts" of the Divine ordinance of Baptism.

our lives?" seeing that, in the passage last quoted, the Apostle both speaks of God's *renovation* of His sanctifying influence within us, as wholly a distinct thing^k from *Regeneration*—"that peculiar grace," as Bp. Marsh describes it, "which is conferred on us only *once* in our lives"—and further represents it as "shed on us *abundantly* through Jesus Christ our Saviour, to the end that, held guiltless—as we are now; Rom. v. 1—through the grace which He hath obtained for us, we should not "have life" only, not merely have that sentence reversed which THE FIRST ADAM entailed upon us; but more abundant grace than this (Joh. x. 10. Rom. v. 17)—be heirs with THE LAST ADAM; "HEIRS IN HOPE" (but never until the final redemption of our body, that heir of Death, redeemed or saved *further* than in hope^l) "OF ETERNAL LIFE."

3. "As the Apostle had alluded to what had been typical of the ordinance of *Baptism*, he now alludes to what had been typical of that of *the Lord's Supper*. The *manna* is called βρώμα πνευματικόν, inasmuch as it was not only useful for the support of the body, but had also a deeper spiritual import." Billroth.—"We have the word *spiritual* used in the sense of *typical*, Rev. xi. 8: *Which spiritually* (i. e. typically) *is called Sodom and Egypt*. That the feeding of the Israelites with manna *had* a typical meaning, appears from Deut. viii. 3." Macknight. Compare John vi. 30—35, 49—51.

4. ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας. The change from the *historical* tense (ἐπινον) to what we may perhaps call the *circumstantial* (ἐπινον)—which indicates the occasion, date, manner, or other incident, of the main fact under consideration—is the first thing to be noticed here, as our clue to the right interpretation of the entire clause; in which the Apostle again, as in ver. 2, subjoins his own spiritual exposition of the fact which he had just referred to

^k See the Appendix, Note (C).

^l Compare Rom. vii. 24. viii. 10, 23, 24.

in the past history of the Church. That the manna was no ordinary food, was plain enough from the simple narrative of Moses, and had formed the frequent subject of what Whitby (who quotes largely from Philo and other Jewish writers) calls "the Descants of the Jews" upon it^m. The Apostle cared not, therefore, to say more here of *the manna* than that it was *βρῶμα πνευματικόν*—but *the water*, of which, when "he spake unadvisedly with his lips" (Ps. cvi. 38) and "sanctified not the Lord God in the eyes of the children of Israel" (Numb. xx. 12. Deut. xxxii. 51, with which compare Acts iii. 12), Moses had said, "Hear now, ye rebels; *must we fetch you water out of this rock?*" Numb. xx. 10—*was* the water as certainly *πόμα πνευματικόν*? Yes! we are here assured on the same authority which told the Jews that *not Moses but God*, when in Christ He should have become *the spiritual Father and Regenerator of the world, was to give the true bread from Heaven*: John vi. 32. *For that they drank of the rock* (Exod. xvii. 6. Numb. xx. 11) *was from there being a Spiritual Rock that went with them* in their wanderings; *and that Rock was* no other than **THE CHRIST**—the Angel of God's presence with them (Exod. iii. 14. xxiii. 20. Isa. lxiii. 9); the Angel of the Covenant made with them on Mount Sinai (Acts vii. 38); the Rock of Ages, even the Eternal Son of God, on whom rests the Ark of Salvation, on whom are laid the foundations of a Temple not made with hands, eternal in the Heavens; the One Mediator and Redeemer, of whom Divine witness should be borne in due time; the Prophet, Priest, and King "that should come into the world, *not by water only, but by water and blood*"—blood, which to every one that thirsteth (Isa. lv. 1) is found to be *drink indeed* (*πόμα ἀληθινὸν καὶ πνευματικόν*): John vi. 14, 35, 55. vii. 37. 1 John v. 6.

^m I make no mention here of the received version of Ps. lxxviii. 25. "Man did eat *Angels' food*"—which should rather have been rendered, as in the margin: "Every one did eat *the bread of the mighty*"—"or of *great men*; that is," says Rosenmüller, "the whole body of the people lived upon excellent food." So Mr. Walford also translates: "Delicious bread did Man eat," and adds, "*bread of the mighty*; that which the opulent and the higher orders eat; the best, the choicest of bread."

"Many eminent Commentators"—Dr. Bloomfield remarks upon this verse—"pressing upon the literal sense of the words", have supposed the meaning to be that the water, at first miraculously drawn from the rock, was afterwards conveyed as miraculously through the desert. They have, however, no better *authority* for the fact, than some Rabbinical stories adduced by Wetstein and Schöttgen; and the whole is a mere superstitious notion, resting on no solid foundation, and proceeding from utter misapprehension of the figurative language of the Apostle, which is by Theodoret, Calvin, Glass, Wolf, Rosenmüller, Krause, and Heydenreich rightly understood, not of a natural rock *tanquam causa materialis* (to use the words of Wolf) *ex quâ*, but of a spiritual rock *tanquam causa efficiens a quâ, illa aqua et potatio profecta sit*. Of this signification of ἐκ [*from or because of*] there are examples in abundance." So Küttner also: "Ἐκ denotat *causam efficientem*, ut Matt. xxi. 25. John i. 13."

5. In this verse also, more is to be made of the Apostle's *own* words than that οὐκ εὐδόκησε should be regarded simply as "a *meiosis* (so Dr. Bloomfield *in loc.*), meaning *was highly displeased with*"—nor is the collocation even of these words to be overlooked, as without its meaning. Translate literally—and, as it happens here, the spiritual application of the entire context will be brought most clearly into view—*Yet was not God*, as might well have been expected after all that I have said of the spiritual (yea, even the Christian) privileges enjoyed by the Israelites, *well pleased^o with the more part of them*: He ceased to regard them, as "the seed of Abraham His friend" (Isa. xli. 8), with that peculiar satisfaction with which, when "He took them from the ends of the earth and called them away from the chief men thereof, He said" to

ⁿ So Billroth: "The part. ἀκολουθείσης is well explained by Calvin and Grotius, as referring to the stream which never deserted the Israelites; the rock followed them *in effect*, when the waters that flowed from it followed them. Grotius adds acutely: 'By means of the water the rock followed the Hebrews, and by means of His Spirit, Christ is with us to the end of the world; Matt. xxviii. 20.'"

^o For the *evangelical* sense in which St. Paul here uses this expression, see Matt. iii. 17. xii. 18. Luke ii. 14. xii. 32. Eph. i. 9. Phil. ii. 13. Col. i. 19.

His Church throughout all time, "*Thou art My servant, I have chosen thee and not cast thee away*^p;" but to Pharaoh, and in him to the whole world of unbelievers, "*Israel is My son, even My first-born*^q" (Exod. iv. 22): they drew back, and even as their unfaithful hearts had ceased to be mindful of God their Saviour, so His soul no longer had pleasure in them (Heb. x. 38): they had fallen from the grace bestowed on them in their Baptism (ver. 2. Numb. xiv. 12), whereby "the Lord brought them out with a mighty hand, and redeemed them out of the house of bondmen, to be a special people unto Himself;" Deut. vii. 6, 8. All this is an obvious inference from the record of Scripture, for it is written, *κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ*: Numb. xiv. 16, 29, 32, 35. xxvi. 64, 65. Ps. cvi. 26. Heb. iii. 16—19. Jude 5.

6. *Now in these particulars of their history they were types of us Christians, and what we should learn from them, considered in this light, is that we whom they prefigured as the true Israel of God (Gal. vi. 16) should not be lusters after evil things, even as they in their day (καὶ correlative, on their part) lusted.*

This free translation will be seen to be at the same time most faithful to the original by those who notice that the Apostle has subjoined the clause *εἰς τὸ κ.τ.λ.* as the exponent of the word *τύποι*^r—in answer, as it were, to the

^p Or, as Henderson on Isaiah renders this clause: *and will not reject thee.*

^q Coupling this text with what St. Paul has told us of there having once been a time when, ere yet "the Law" had been "added to the Covenant that was confirmed before of God in Christ" (Gal. iii. 17, 19), these our elder brethren in the Lord were, even as we are, *under grace* (Rom. vi. 14), with how great tenderness and love should every spiritual man among us seek their restoration, "considering himself, lest he likewise be tempted" (Gal. vi. 1)—how should *all*, who would shew themselves to be the *children* of the Universal Father, "go out and entreat them" to lay aside every angry and unsocial feeling, and with the multitude of repentant prodigals who "were dead and are alive again," to sit down at that Feast where "yet there is room," for them and for all people! See Matt. v. 45. Luke xv. 28.

^r The same general analogy, which we understand the Apostle incidentally to have noticed here, between the literal and the spiritual *Israel*, each considered in relation to their walk with God—he has noticed in like manner, and by means of this same word *τύπος* (see note on Rom. v. 13), as subsisting between the

suppressed enquiry, *types*, as how? *in what respect?* *pointing to what lesson to be deduced from them?*—just as in Latin *qui* or *quò* with a Subjunctive follows, and forms part of, the general Predicate of a sentence.

Rightly interpreted, then, this verse (in exact accordance with the view which we have already taken of the verses preceding) incidentally informs all Christians, of what the same Apostle doubtless to the Hebrews has made yet further evident from the typical character of that “first Tabernacle which (as he says, Heb. ix. 9) was a *figure* (παραβολή) *for the time then present*”—that hardly is there a spiritual truth proposed to the faith of “us on whom the ends of God’s foregoing Dispensations have come” (ver. 11. Matt. xii. 28), which, in the wonderful continuity and unity of purpose according to which He is working all things after the counsel of His own good will and pleasure (Eph. i. 5, 9, 11), has not been visibly and substantially set before us in the earlier history of the Church. Thus, from the consideration of the Israelites’ having by God’s appointment passed on dry ground through the midst of the sea, and thereby having been “redeemed out of the house of Bondmen,” and further, even while “they knew not that He healed them,” having received (as the Apostle has witnessed) their spiritual adoption (Rom. ix. 4) as “sons of the covenant which God made with their fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed:” Acts iii. 25. Rom. xi. 28—from this great *type* of a Christian verity we may be confirmed in our belief of what too many in our day are “slow of heart in believing,” that it is by *the anti-type*, which we have in *our* Divinely-appointed instrument, of *Baptism* that *we* (mostly as Infants, and on our own part unconsciously embraced in the arms of Divine Mercy) do individually receive the grace of God’s redemption of our souls from Death, and are quickened together with Christ” (Eph. ii. 5) in that Sacramental representation of His rising from

literal and the spiritual *Adam*, each in his federal type or character as **THE FIRST MAN** and **THE SECOND MAN** (ch. xv. 47), **THE OLD MAN** and **THE NEW** (Col. iii. 9, 10).

the Grave, wherein to every child born in the house of *Bondmen unto Sin* it is definitively said—in that “beginning” of grace, “according to which” we pray “that he may lead the rest of his life,” the flesh being (as it then is) effectually subdued unto the spirit—**THOU ART, IF THOU CONTINUE IN MY LOVE, HENCEFORTH MY SON; THIS DAY HAVE I BE-GOTTEN THEE** *.

Again—that the Christian, like his Divine Exemplar, should have meat to eat, which the world knows not of (John iv. 32. Isa. lxxv. 13), that as many as do hunger and thirst after righteousness shall be filled (Matt. v. 6), that there is that bread of God which cometh down from Heaven and giveth life unto the world (John vi. 33); and lastly, that “he that eateth Me, even he,” saith Christ, “shall live by Me” (*ibid.* 57)—if any man ask, “*How* shall these things be?” “We speak that we do know, and testify that which our fathers have seen,” the Church is instructed now to answer. “For the more confirmation of our faith,” God hath even “furnished a table in the wilderness” (Ps. lxxviii. 19), and by feeding His ancient people with that now acknowledged *type* of the spiritual food and sustenance conveyed in our most comforting Sacrament of the Body and

* See Acts xiii. 33, and the note on Rom. i. 4, where it is in exact accordance with the principle indicated in Heb. iv. 7, that we understand τοῦ ὀρισθέντος to refer to the positive and precise terms of the Divine decree published by the Psalmist, and declared by the Apostle to have been fulfilled when Man’s Representative and Redeemer was raised from the dead in the glory of the Father (Rom. vi. 4), and so by that act of Power, consequent on our Justification (Rom. iv. 25), THE NEW OR SECOND MAN in Him was proclaimed to be *from that day of his Regeneration* unto an undying hope (1 Pet. i. 3) THE SON OF GOD. A grave consideration here presents itself for those who have doubts, or venture even to deny, that the grace of Regeneration is given in Baptism. From *what* precise day, and upon *what* positive assurance of *their* being *individually* justified by faith—if not from that *one* federal act of their being buried with Christ in His death, and quickened together with Him in His rising again, on which alone the Church has authority to declare and pronounce them to be, as *members of Christ, children withal of God and inheritors of the Kingdom of Heaven*—are they to take up “that confidence and that exultation of Christian hope” of which the Apostle is speaking, when he says, “We are *very members* of Christ (μῆτορες γεγόναμεν τ. Χ.) so far forth as (*ιδίωτε*) we retain the *beginning* of our subsistence in that character (comp. Heb. i. 3. xi. 1) steadfast unto the end ;” Heb. iii. 6, 14 !

Blood of Christ, "hath made us know" that even as flesh engendereth and sustaineth flesh, so must *spirit* enkindle and invigorate spirit; and therefore "that Man"—a compound of flesh and spirit—"doth not" of necessity "live by bread only, but by every word (*ῥῆμα, prescription, or prescribed thing*) that proceedeth out of the mouth of the Lord doth Man live:" Deut. viii. 3.

Ibid. ἐπιθυμητὰς κακῶν κ.τ.λ. "These words are very general in their import, and it would seem as if they referred to no particular fault, but contained rather a general admonition against *all evil*. As, however, ver. 7 refers to something particular, and moreover is introduced by the co-ordinative particle *μηδέ*, so it is natural and consistent to infer that in ver. 6 also allusion is made to something particular in the history of the Jews. It is not improbable that, as most Interpreters suppose, Paul had in his mind the passage in Numb. xi. 4—6, where it is recounted that the Jews being dissatisfied with the manna lusted after the richer food they had enjoyed in Egypt. In this case he may be supposed to hint at the desire of the Corinthians for partaking of the food offered to Idols." Billroth.

7. *μηδὲ εἰδωλολάτραι γίνεσθε.* *And see that ye do not become* (μὴ γίνεσθε, do not put yourselves in the way to become) virtual^t *worshippers of idols*—"by no means join the Heathens in their idolatrous feasts, because, if the persons whose friendship ye wish to cultivate tempt you to commit idolatry, neither your superior knowledge, nor the spiritual gifts which ye possess, will absolutely secure you against their allurements. Of these things ye have a striking proof [*warning, rather, by actual exemplification of them*] in the ancient Israelites." Macknight.

Ibid. ὡς γέγραπται—see Exod. xxxii. 6, and compare *ib.* 19. 1 Chron. xv. 29. "Παίζειν, to dance; as in Homer *Od.* ix. 251. Aristoph. *Ran.* 445. Herodotus ix. 11. So also *ludere* in Virgil, *Eclog.* vi. 21." Burton.

^t This text, thus translated, may well serve unto the perpetual admonition of the Church: compare ch. v. 10. Eph. v. 5.

8. εικοσιτρεῖς χιλιάδες. "Twenty-four thousand are said, Numb. xxv. 9, to have died of the plague [when *the anger of the Lord was kindled against Israel* (*ibid.* 3) for joining himself unto Baal-peor]. But if the number was *more than twenty-three* thousand, and *less than twenty-four*, it might be expressed in round numbers either way." Macknight—and so Calvin, who further remarks on this verse: "Una difficultas hic occurrit, cur hanc plagam *scortationi* imputet Paulus, quum Moses narret iram Dei inde fuisse concitatam, quod populus se initiaverit sacris Baalpheor. Sed quia *initium* defectionis a scortatione fuit, nec tam religione inducti quam blanditiis scortorum pellecti filii Israël in illam impietatem prolapsi erant, acceptum scortationi referri debuit quidquid inde mali sequutum est."

9. μηδὲ ἐκπειράζωμεν τὸν Χριστόν, *neither let us unduly try the Lord's Christ*—the Angel of Jehovah's presence with His Church in the wilderness, who spake to Moses in the mount Sinai (Acts vii. 38), and by whom God in these last days hath spoken unto us, unveiling *Himself* to us in His Son (John xiv. 9. Heb. i. 2)—*as there were*^u *some among them* (Exod. xvii. 2, 7. Numb. xxi. 5) *who tried Him and, as we know from Numb. xxi. 6, were destroyed by the serpents.*

"There are here two *varr. lectt.*, Κύριον and Θεόν, of which the former is by many recent Critics supposed to be the true reading^v; though, from the very slender authority

^u This is a classical use of *καί*, very frequent in Thucydides—to introduce as incidental to some preceding remark an actual fact, *according with* and serving to illustrate and confirm, or sometimes it may be (agreeably to the distinction noticed on ch. iii. 1) to restrict and qualify it. Thus, in the present instance, it implies that the Apostle's caution was grounded upon no imaginary case of spiritual danger, but upon what had actually occurred in the typical lessons of Old Testament history. In this sense *καί τινες* might be expressed by the Latin *sunt qui* or *nonnulli*—and this agrees with Dr. Arnold's proposal, in such cases to throw an emphasis on the word which *καί* introduces, or to translate here, for example, *there actually were some &c.*

^v It is just possible that the true reading may have been τὸν Χριστὸν Κυρίον, as in Luke ii. 26, according to which we have translated as above. Compare also Acts iv. 27. x. 38.

"This reading (τὸν Χριστόν) ought not to be questioned, for we find it not only in Hilary the Deacon, St. Chrysostom, Ecumenius, Theophylact, but in

for it, no Editor [before Lachmann] has ventured to introduce it into the text. It has, indeed, the greater authority of the two; but there is reason to suspect that *both* proceeded (as Vater remarks) from those who stumbled at Χριστόν, not well knowing how the Israelites could be said to have tempted *Christ*; and both, in some measure, from those who wished to destroy this proof of the Divinity of Jesus Christ: for, as Bp. Bull (Defens. Fid. Nic. i. l. 15) has shown, the words of the *Textus receptus* prove both the *pre-existence* of Christ, and his *Deity*. See also Abp. Magee on the Atonement, vol. ii. 657. Ἐπείρασαν signifies *tried the patience and long-suffering* of God; namely, by murmuring at their condition and God's dispensations under the influence of impatience, which (as Calvin remarks) seeks to anticipate the designs of God, and refuses to be governed by Him; but would bind Him down to its own will and pleasure. Thus some of the Corinthians murmured at the restraints of the Gospel, and at the spiritual authority exercised over them." Bloomfield—and so Grotius: *tanguntur hic schismatum auctores*—but this is to anticipate the next verse, in which the Apostle, with yet more pointed reference to the immediate case of those whom he was addressing, says μηδὲ γογγύζετε. I would therefore follow Billroth, who compares the similar use of παραζηλοῦμεν, ver. 22, and says, "The best interpretation seems to be that of Bullinger: 'They *tempt Christ* who, too confident in their own [spiritual] liberty and knowledge, throw themselves unnecessarily into any hazard, as did these conceited smatterers [*sciolæ*] among the Corinthians in the matter of meats offered to Idols.'"

10. ἐγόγγυσαν καὶ ἀπόλουντο—compare Exod. xvi. 2. xvii. 2. Numb. xiv. 2, 12, 27—30. xvi. 49, and it will be seen that for the sin of "murmuring against Moses and against Aaron" (the Israelitish *Church and State*), which was in God's

Irenæus (A.D. 178). Hence Primasius of old proved the Divinity of Christ, as being that *God* whom *they tempted*; Ps. cvi. 14." Whitby—and so Calvin, as cited by Billroth: "This is a remarkable passage in proof of the Eternity of Christ, not to be set aside by the subtle reasoning of Erasmus, who renders it, *nor let us tempt Christ, as some of them tempted God.*"

sight "murmuring against *Himself*," fourteen thousand and seven hundred died in the plague, which the Apostle here calls *the Destroyer*—as sent by the hand of that destroying Angel of Jehovah called by the Jews *Sammael* and ὁ ὀλοθρεύων Exod. xii. 23. Heb. xi. 28, of whom more express mention is made in 2 Sam. xxiv. 16. 1 Chron. xxi. 12.

11. ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις. If we translate these words literally, *now in all these things* TYPES *were befalling them*—with a due regard (1) to the *incidental circumstance* or *feature* in these occurrences which (see above on ver. 4) is indicated by συνέβαινον: (2) to the emphatic introduction here of ἐκείνοις: (3) to the fact that the Apostle everywhere observes the Greek construction of *Neuters Plural*; and that though ταῦτα, here and in ver. 6, *might* be said to be the nominative in apposition with τύποι, and the verb in each case to have fallen into regimen with the noun nearest to it, it is best to make it (agreeably to a well-known classical construction) the connecting accusative (comp. ver. 16) which supplies a nominative for the subordinate clause, in which it will be seen that the Apostle has written ἐγράφη, not ἐγράφησαν—we shall find the deep thought which, *more suo*, St. Paul has most imperfectly enunciated^w, to be to this effect: *Now in all these things which befell them there were types exhibited* of what was to be the (not less real, because

^w To give full utterance to the thought, if we have rightly apprehended it, the Greek text might have been: ταῦτα δὲ πάντα συμβάντα (or ὅτι συνέβη, or ἐν τῇ συμβῆναι) ἐκείνοις, τύποι ἐγένοντο· ἐγράφη δὲ κ. τ. λ. And so too in ver. 6: ταῦτα δὲ γεννηθέντες, τύποι ἡμῶν ἐγενήθησαν (or better, ἐγένοντο) εἰς τὸ κ. τ. λ.: in these particulars (as we have translated) *of their history*, they were types or representatives of us their spiritual children, and successors (as in the privileges, so also) in the awful responsibilities of the Church of God. And what we should learn from them, so contemplated on the page of Scripture—where as ὁ χαρακτήρ τῆς ὑποστάσεως ἡμῶν (compare Heb. i. 3. iii. 14) they are, as it were, *stereotyped* for our perpetual admonition and instruction—is a great moral lesson as to how *we* ought to conduct ourselves as, not the less truly because invisibly, *of the Household of God, which is*, saith the Apostle, *the Church of the living God* (1 Tim. iii. 15); as, not the less truly because it is "after a heavenly and spiritual manner," *being built up a spiritual House, yea even a holy fellowship of Priests* instructed each and all to *offer up spiritual sacrifices which God is pleased to accept in the Name of Jesus Christ*: 1 Pet. ii. 5. Rev. i. 6.

spiritual and unseen) experience of the Church of later days ; and that *they have been recorded on the page of Scripture* is for our admonition &c. &c. The Old Testament History, he would say, is Theosophy (Σοφία ἀπὸ Θεοῦ, ch. i. 30) teaching us by examples : and, “although”—under the former Covenant, as under the New—“the evil be ever mingled with the good” (Art. XXVI.), yet in the normal character of *an Israelite indeed*, modelled in all points after the pattern (as of the first, so doubtless^x of the second also and more perfect Tabernacle) shown to Moses on the Mount, we may see both the reflection of that glory, and the impress of that *hidden man of the heart* (1 Pet. iii. 4. Col. iii. 3), which each of us is to realize to himself as the glory and the grace of the elect people of God.

Ibid. τὰ τέλη τῶν αἰώνων. “The Jews divide the duration of the world into three Ages ; the Age before the Law, the Age of the Law, and the Age after the Law, or that of the Messiah.” Whitby. “Schoettgen remarks, that the Apostle is here describing the men of his time as those on whom *the boundaries, τὰ τέλη*, of two worlds or ages had met—of this world and that which is to come ; of the old covenant and the new ; see Heb. ix. 26.” Bloomfield.

12. *Wherefore let him who thinketh he standeth* firmly fixed in the Divine favour, by being in the Church and by using the Sacraments, *take heed lest he fall.*” Macknight.

13. *Temptation you have had none, but such as is incidental to Man ; whilst, on His part, God is faithful, who &c. &c.* “As yet,” the Apostle tells them, “they had met with no other temptation than what was human (i. e. than one which had its source in human relations, and consequently could be easily overcome), and God, who had called them, was also faithful, and would not permit them *for the future* to come into difficulties above the measure of their strength ; but so much the more was it their duty not to court temptation, nor in any way to impair their spiritual strength : otherwise would they, in the day of trial, find them-

^x Compare Numb. xii. 8. Heb. viii. 5. ix. 11.

selves unable to withstand. Let them, then, show themselves *prudent* (Matt. xxv. 2), and avoid all approximation to idolatrous worship. To this the admonition in ver. 12 ought to awaken, and that in ver. 13 to encourage. Such appears to be the connection of this passage, in regard to which most of the Interpreters have failed." Olshausen.

Ibid. σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, *with the temptation*, which from time to time shall overtake you, *the mode also of escape* from it—the Article making the two nouns stand in mutual relation to each other, so that *each* πειρασμός which is to be surmounted *shall have its* ἔκβασις. Or we may make the Article *generic*, and translate: *together with Temptation will supply also means of escape, that so ye may be* (for the sake of your being) *able to bear up under it. Wherefore, my beloved, keep aloof from the worship of Idols.*

15. *In what I am going to say, I address myself as to sensible men—be ye the judges*; as though he had said: I appeal to your own good sense, and ask you only to exert your instinctive judgment upon it. "St. Paul argues thus: When we partake of the bread and wine, *we are in communion with Christ*; and so a person who partakes of a sacrifice offered to an idol, *is in communion with the idol*: and though the idol is really nothing, yet the person who believes it to be a god is in his own conscience guilty." Burton.

16. τὸ ποτήριον τῆς εὐλογίας. "The Paschal cup being styled by the Jews *the cup of blessing*, because they sanctified it—i. e. they gave thanks for it in these words, *Blessed be Thou, O Lord our God, the King of the world, Who hast created the fruit of the vine*—and being also styled *the cup of the blessing of the table*, it cannot reasonably be doubted that the Eucharistical cup was so called for the same reason, and that it was sanctified or consecrated by thanksgiving to God for it." Whitby—and so Macknight, who compares ch. xi. 24. Matt. xxvi. 27. Luke xxii. 17, 19, agreeably to the interpretation of the Greek Fathers, understands δὲ εὐλογοῦμεν of "the whole body of communicants joining together in blessing God over the cup for His mercy in redeeming the world through the

blood of Christ." "That each individual does not utter the *εὐλογία*, is no objection to this; for in early times, after the President of the Assembly had uttered it, the people said *Amen*: see Neander Ch. Hist. i. p. 383." Billroth—who nevertheless, with Calvin, justly objects to the expansion of the words *ὁ εὐλογοῦμεν* into *ὁ λαβόντες*, or *καθ' ὃ, εὐλογοῦμεν τὸν Θεόν*, as "too arbitrary, and not sufficiently accurate either grammatically or historically, to be retained." In support of the received translation, *which we bless*⁷, he compares Matt. xxvi. 26, with Luke ix. 16, and understands the phrase *εὐλογεῖν τι* to denote generally the bestowal of some *religious significancy* and *consecration* on the object. "Thus, to bless a person means to implore the blessing of God (His complacency, grace, assistance) on his behalf; and so here, *to bless the cup* means to implore God's blessing upon it; or rather, as the Divine blessing cannot be shown to a material object as such, to ask His blessing *upon the use of it*; so that it may be blessed to those who partake of it, and may serve to them as a true symbol of the Blood of Christ."

With the exception of this phrase, Macknight well translates: "*The cup of blessing* in the Lord's Supper, for *which we bless* God, and which we drink, *is it not the symbol of our joint participation of the blessings procured by the Blood of Christ? The loaf which we break and eat, is it not the symbol of our joint participation of the benefits belonging to the Body or Church of Christ? Because there is one loaf* in the Lord's Supper, *we the many* disciples of Christ *are thereby shown to*

⁷ To understand this to be the united act of the assembled body of Communicants in "the Prayer of Consecration," in which, as *in every form of prayer*, the Presbyter does but *lead* the devotions of the People—whilst yet, as on the part of God "laying his hand upon" the cup and thereby *conveying* to it that *blessing* which they have prayed for, he must be one to whom, in and through His own selected ministers in the transmission of Divine grace (*τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο*, Acts i. 2), Christ Himself has said, "*Receive the Holy Ghost* for the office and work of a Priest (Presbyter) in the Church of God"—is in exact accordance with the view which our Church takes of the *Congregational character* of the administration of the other Sacrament also. "*Regard*, we beseech Thee, *the supplications of Thy Congregation*; *sanctify this water* to the mystical washing away of sin, *and grant that this child now to be baptized therein may receive the fulness of Thy grace* &c. &c."

be *one society*, whose principles, practices, and hopes are the same: *for* to declare this [it is that] *we all participate of that one loaf*. Compare ch. xii. 13."

17. *ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἔσμεν*. Macknight, as we have just seen, resolves this sentence into two parts, the latter of which contains the Apostle's interpretation of the fact asserted in the former: just as in John ix. 17, the man that had been blind is asked what construction he puts upon what Jesus had done to him: *Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς;* But not to mention that after *ὅτι*, so used to proclaim a fact on which the whole sentence hinges, *ἔστι* could not in reason have been omitted, it is more in St. Paul's manner to have intended to convey the same meaning by the mere juxta-position of the sign and the thing signified: *for ONE LOAF, ONE BODY* [i. e. *as truly One Body* in Christ, *as it is true that we are sacramentally represented as such by One Loaf*] *are we collectively* (Rom. xii. 5)—*that is the meaning*² *of our all partaking of the one Loaf*—used in the Lord's Supper, as plainly referred to in the preceding verse—or if we take the Article in its absolute sense, as "assuming its Predicate," *of a Loaf that is but one*, that is, *of one and the same Loaf*.

"These expressions—the *Loaf which we break*, the *Loaf is One*, and *we all partake of One Loaf*, and therefore are *One Body*—shew how grossly the Church of Rome hath varied from Christ's Institution in distributing to the Communicants severally an unbroken wafer, so that they are partakers neither of *one Bread or Loaf*, nor of *Bread broken*, as was the custom both of Jews and Christians³. It also deserves to be noticed,

² By this free translation we mark the distinction in the original between *γάρ* (*γὰρ ἄρα*), *scilicet*, *nimirum*, which is *subjective* and contains a conscious admission or inference of the mind, and *ὅτι*, *quod*, which is wholly *objective* and proclaims a truth which exists externally to and independently of us.

³ Had it not been better with us also—I ask here with a writer who wisely remarks that "too great attention cannot be bestowed on the accuracy of an outward form, which has reference both to an historical fact and to many and various spiritual meanings"—"Had it not then been better if the *Bread* had been placed on the Table in an *entire Loaf*, however small, and thus *broken* in the sight of the People? This seems most accordant with the original fact at

from the testimonies both of Jamblicus^b and Laertius^c; that anciently this was *a token of friendship*; and that Pythagoras forbade his scholars ἄρτον καταγνύειν, *to break their bread*, because that was not to be broken which made friendship." Whitby.

18. "Paul does not confine himself to the ordinances of Christianity; already, he says, something similar has been seen in Judaism, in the yet imperfect religion, in Ἰσραὴλ κατὰ σάρκα^d—as distinguished from Christians, the Ἰσραὴλ κατὰ πνεῦμα or τοῦ Θεοῦ, as they are called Gal. vi. 16. It is well known that the Jews, as well as the Heathens, employed what was left of the flesh offered in sacrifice as material for feasting: Levit. viii. 31. Deut. xii. 18. xvi. 11. To such feasts none but Jews were admitted—none but such as had the right of entering the fore-court of the Israelites, and there presenting their offerings before God. Consequently, every one who appeared as a guest on such occasions showed openly that he regarded all the other guests as brethren and companions in the faith." Billroth, after Mosheim.

Ibid. κοινωνοὶ τοῦ θυσιαστηρίου, *partakers with the Altar*—"i. e. do they not, by partaking of the gift consecrated by the Altar and of which one part is consumed upon it, partake with the Altar, and own that they communicate with and worship that God at whose Altar or Table the meat was offered (Mal. i. 7)? For as *swearing by the Altar* is swearing also by Him whose Altar it is (Matt. xxiii. 20, 21), so *having communion with the Altar* is having communion with Him

the Last Supper, with the language of Scripture which speaks of the body of Communicants under the figure of *the one Loaf* (1 Cor. x. 17), and with the unity of Christ's Body given for many, and including them as members of His One Body. Certainly, our Rubric is so agreeable to this view of the matter, as plainly to suggest it to one who has not been prejudiced by the exclusive sight of the present practice." Rev. R. W. Evans' *Ministry of the Body*, p. 78.

^b τὸ δὲ ἀρχαῖον βαρβαρικῶς (*among the people of the East*) πάντες ἐπὶ ἓνα ἄρτον συνιέσαν οἱ φίλοι: Vit. Pythag. p. 89.

^c ὅτι ἐπὶ ἓνα οἱ πάσαι τῶν φίλων ἐφοίτων, καθάπερ ἔτι καὶ νῦν οἱ Βάρβαροι· μηδὲ διαίρειν δὲ συνάγει αὐτούς: Laert. in Vit. Pythag. p. 222.

^d "κατὰ σάρκα, natione. Distinguit Judæos nondum ad Christum conversos a Christianis ex Judæis, seu Israelitis κατὰ πνεῦμα." Küttn.

whose Altar it is. To illustrate this let it be noted, that in these Peace-offerings there was a three-fold participation: *God* had His part offered Him on His Altar, viz. the Blood and the Entrails^e; part was given to *the Priest*, viz. the Breast and the Shoulder; and part to *the Offerer*, viz. the Skin, and the rest of the Flesh: and this *in token*, say the Jews, *of friendship*, and communion of the party offering them with God and with His Priest. And by eating the remainder, and feasting on it in the temple or in the Holy City, *he became partaker with the Altar*, or with God who received His share upon the Altar.” Whitby.

19. *What, then, would I be understood to say? that there is such a thing as an Idol? or that there is such a thing as an Idol-offering? No! But I maintain (φημι) that what the Gentiles sacrifice, they sacrifice unto Divinities* (objects of human adoration, as they hold them to be) *which yet^f in their*

^e Rather, it should have been said, *the inward parts*—τὰ σπλάγχνα, the viscera thoracis, heart, lungs, liver, kidneys, which are eaten, and therein to be distinguished from τὰ έντερα, the bowels or entrails, or viscera abdominis—emblematic of (as held to be the seat of) *the noblest and best affections* of the creature, which should be wholly God’s when once that necessary cleansing should have taken effect upon them, which was so long prefigured by the outpoured blood of the Jewish sacrifices. See Heb. ix. 22.

^f Δαιμόνια καὶ οὐ Θεοί—compare ch. iii. 2, γάλα καὶ οὐ βρῶμα—*Divinities, at the same time not* (without being, distinct from, other than) *God*, new and startling as such category may at first appear, will be seen, by those who have attentively followed the several steps of the Apostle’s reasoning, to have been in fact the *only* general term, to describe the objects of Heathen worship, in which *all* parties to the argument could be expected to acquiesce. For while Le Clerc, as on the part of the Heathen worshippers and of those Corinthian Christians who sat at meat with them in their Idols’ temples, not without reason objects to Δαιμόνια, if simply interpreted *devils*, that “the Heathens did not *always* sacrifice to Evil Spirits, if we consider what were their true thoughts;” and Calvin, lest we should weaken the effect of St. Paul’s severe rebuke of Idolaters, protests against any milder interpretation of that term; and Billroth (much as Whitby against Le Clerc) remarks that “the proper authors of idolatrous worship are the evil demons with which, as *actual existences*, those offering sacrifice, deceived by their influences, come into fellowship, and so peculiarly serve them; that such was the opinion of the Jews; and that Usteri has shown from the Fathers, that *they* believed in the influence of evil demons on men”—a closer observation of the original text (here, as in a multitude of instances, our best guide through a maze of conflicting interpretations) discloses that the

avowed belief *are not God: and what I wish is, that you who profess and call yourselves Christians should not make yourselves communicants with their^s Divinities.* Ye cannot, in fact, be in communion with the Lord, the One Eternal Jehovah, and at the same time in communion with other and inferior objects of men's worship. Ye cannot thus serve two masters, without more or less of alienation of heart from Him whom ye profess to worship, and whom alone ye ought to serve. And have ye counted the cost of our ever going in our hearts after other and strange gods (ἐπ' ἄλλοτρίοις, Deut. xxxii. 16)? Are we prepared to brave the woe denounced against him that striveth with his Maker (Isa. xlv. 9)? Or would we provoke the Lord to jealousy? We surely do not imagine (μὴ "denies the thought") that we are stronger than He!

The Apostle, here as in Rom. x. 19, is applying Deut. xxxii. 17—21: ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, θεοῖς οἷς οὐκ ᾔδεισαν· καινοὶ καὶ πρόσφατοι ἦκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. . . . καὶ εἶδε Κύριος, καὶ ἐζήλωσε . . . καὶ εἶπεν, Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ Θεῷ, παρώξυνάν

Apostle neither *assumes* the objects of Heathen worship to have been what as a Jew (Matt. xii. 28. Mark iii. 22. Luke x. 17. James ii. 19) he doubtless would have called τὰ δαιμόνια, *the devils*; nor yet *recognizes the existence* of those lesser deities whom the Greek classed under that general term—in either of which cases we should have expected him to write, τοῖς δαιμονίοις θύει, οὐ τῷ Θεῷ—but adopting the term as he found it everywhere in use among the Greeks (compare Ps. xciv. 5. LXX. cv. 37. Rev. ix. 20. Acts xvii. 18. Xen. Mem. I. i. 2), to express what he has himself described as σεβάσματα and λεγόμενοι θεοί (*gods so-called*), ch. viii. 5. Acts xvii. 23. 2 Thess. ii. 4, he makes it the emphatic part of his predicate (δαιμονίοις θύει), and adds to it an *epexegetis* on his own part, which neither converted nor unconverted Corinthians would attempt to gainsay—they sacrifice unto objects of Divine worship which at the same time are not God. "For this," says the learned Mede, "was the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped *pura mente* [with the mind only; not, I submit—as he translates—with a pure mind], and with hymns and praises; and that sacrifices were only for demons. This was the œcumenical philosophy of the Apostles' times, and of the times long before them. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted unless the Epicureans, taught this Divinity." Parkhurst's Lex. in voc. ed. Rose.

§ The Article here does not indicate the genus Δαιμόνια, any more than in James ii. 14, ἡ πίστις is to be understood of the general principle of Christian faith—but means what they call Δαιμόνια, as ἡ πίστις what he calls faith; that faith which it has just before been said he professes to have.

με ἐν τοῖς εἰδώλοις αὐτῶν—under such wonderful guidance of the Spirit, who spake by him as by Moses, that (rightly understood) he has as plainly warned *us* against the modern innovations and corruptions of the Church of Rome, (whose long list of unauthorized Mediators and Divinities, including the Blessed Virgin herself, would all come under the general head of Δαιμόνια καὶ οὐ Θεός) as he warned his Corinthian converts against temptations to Idolatry which, closely as they must have beset *them*, it might have been said, could never find place again in the history of any portion of God's Church.

21. ποτήριον δαιμονίων, Macknight translates *the cup of demons* [rather, of *heathen deities*; Ps. xcv. 5], and remarks: "In the Heathen sacrifices the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice and receiving benefit from it. Thus Virgil, *Æneid* viii. 273."—and so Dr. Bloomfield, who adds: "Now to drink of this *vinum libationis* was strictly forbidden by the Jewish Rabbis. So, among the Rabbinical citations in Wetstein, Horajoth fol. 2. 1: *Quinam est apostata? qui edit morticina et a bestiis discerpta, abominabilia et reptilia, et bibit vinum libaminis*. The expression μετέχειν τραπέζης alludes to the banquet upon the remains of the victim, set out for the votaries in the temple or elsewhere."

24. *Let no one seek his own exclusive benefit, but every one seek rather the benefit of his fellow*: see on ch. viii. 12. Rom. xiii. 8, and compare ch. xiii. 5. Phil. ii. 4.

25. ἐν μακέλλῳ, *in the shambles*. "Vox est Græca ex Latinâ. Plutarchus explicat per κρεωπώλιον, *locum ubi carnes venduntur*." Kütt. Compare Hor. Sat. II. iii. 229; *cum Velabro omne Macellum*. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin *Macellum*; and that St. Paul in writing to the Corin-

thians should introduce a word which in that city had acquired the nature of a proper name." Marsh's *Michaelis*, vol. i. p. 163.

Ibid. μηδὲν ἀνακρίνοντες διὰ τ. σ., *without any question* (i. e. internal misgiving; compare note on ch. ix. 3) *on the score of conscience—nullâ questione habitâ in foro conscientiæ. And why?* the Apostle virtually adds—THE EARTH, *we know*, IS THE LORD'S, AND THE CONTENTS THEREOF: LXX. Ps. xxiii. 1.

27. εἰ δέ τις—*Again, if—Or if any* &c. &c. Ver. 28, ἐὰν δέ τις—*But should any man say* &c. "With justice Neander remarks, p. 207, that here a *Christian weak in the faith* is intended; for a heathen entertainer would hardly deem it necessary to inform his guests of such a circumstance." Billroth.

28. μὴ ἐσθίετε, δι' ἐκείνον κ. τ. λ., *forbear to eat, in deference to* (διά, because of, in consideration of) *him who pointed it out, and to conscience. Why?* THE EARTH, *you will say*, IS THE LORD'S, AND THE CONTENTS THEREOF. *But—*all men have not that knowledge (ch. viii. 7) which should lead them, from the admission of this truth, to the practical application which you or I would make of it, and—*when I say "conscience," I mean now not one's own, but one's fellow-Christian's*, which (ver. 24. ch. viii. 9—13) I am bound to respect: *for what do I gain by having my liberty as a Christian* (Gal. v. 1) *arraigned by another conscience*, equally honest and sincere, though less enlightened, it may be, than my own? *And what if on my part I can truly say, "I thank goodness! am free to eat^h," is there reason or propriety in my exposing*

^h The words ἐγὼ χάριτι μερίζω, and ἐγὼ εὐχαριστῶ, are here supposed to be the very words that might be urged in his own defence by one of those egoistical persons, whose selfish disregard for the feelings of their weaker brethren the Apostle would condemn by making it apparent even to themselves that there must be *something wrong* in that professed thanksgiving to God, which (like the prayer of the Pharisee in our Lord's parable, Luke xviii. 11, 12) *subjected that which, as it affected themselves alone, was good, to be, as it affected the glory of God and (closely identified therewith) the edification of His people, evil spoken of.* Compare Rom. xiv. 7, 8, 16.

As regards the construction, χάριτι, *by God's goodness*, appears to express

myself to be evil spoken of for that which I, as I say, make matter of thanksgiving?

The Apostle, in the inimitable exercise of that good sense which pervades his writings, and tempers the zeal of the Ambassador for Christ with the wisdom of a man of this world, is still appealing to the like principle in his readers—ὥς φρονίμοις λέγων (ver. 15) *ἵνα τί; quorsum? cui bono?* Angl. *to what end?* “that *what* may come of it?”—(compare *τί οὖν ἐστι;* ch. xiv. 15, 26)—and again *τί βλασφημοῦμαι;* in which Dr. Bloomfield was the first to notice “a peculiarity untouched on,” as he says, “by all the Commentators, and yet closely connected with the true interpretation of the passage, and for want of seeing which many have missed the sense. I mean that idiomatical, and perhaps popular or provincial, use of the Present tense, by which it denotes not what *is*, but what *is to be*, or *ought to be*. Nearly allied to this idiom is the use of the Present for the Future, so common in Scripture, and also in the Classics.”

He that eateth—so we may here apply the Apostle’s enlarged view of the parallel case referred to in Rom. xiv. 6—*happy, in that he misdoubteth not himself in what he thus alloweth* (ibid. 22); *eateth unto the Lord*; he acts on religious principle, he feels the truth of what the Scripture hath said (Ps. xxiv. 1) respecting the universal Sovereignty of the Master whom he serves, and is fully persuaded in his own mind (Rom. xiv. 5) that “every creature of God is good, and nothing to be refused, if it be received with thanksgiving; *inasmuch as at all times it may be sanctified by mention*¹ *of the Name of God, and intercession with Him* on that

what Thucydides has employed the preposition *ὅν* to express, when he makes Archidamus describe the Lacedæmonians as ἀμαθέστερον τῶν νόμων τῆς ὑπεροφίας παιδευόμενοι, καὶ ξὺν χαλεπότητι (Angl. *thanks to the strictness of our education*) σωφρονιστερον ἢ ὥστε αὐτῶν ἀνηκουστεῖν: i. 85. In what follows, the Apostle’s meaning (if we have rightly apprehended it to be, *why is it or how comes it that* ἔσ. ἔσ.) would have been more plainly expressed, had he written *τί καὶ βλασφημοῦμαι*; as in Rom. iii. 7, where see the note. But the effect of that *καὶ* is supplied here in the words *ὑπὲρ οὗ ἐγὼ εὐχαριστῶ*.

¹ By this, which seems to be the only admissible interpretation of the words ἀγιάζεται διὰ λόγον Θεοῦ, I understand that devout recognition of the Supreme Giver of all good things which, expressing itself in an appropriate prayer in the

behalf:" 1 Tim. iv. 4, 5. But *another* and a weaker *conscience* in its more feeble apprehension of the self-same truth—which yet *it receives* (even as the Apostle again proposes it^k) as an undoubted truth of Scripture, and so claims consideration and respect for its feebler application of it—falls short of this conclusion. Still it is *unto the Lord he eateth not; and, equally with the other, he giveth God thanks* as the Author and Giver of all things. *Am I, then*—asks the Apostle, putting himself in the place of the more enlightened Christian, and practically illustrating his own principle (ver. 23) that what is at all times lawful, is not at all times expedient to be done—*am I so to assert the liberty which my own conscience allows me in this matter, as to care not if I put a stumbling-block in the way of one who equally with myself recognizes, nay is even a more jealous assertor of, the supremacy—more tremblingly alive to every invasion, as he regards it, of the royalties—of the Sovereign Lord of all the Earth?* Compare ch. viii. 5, 6.

81. εἴτε οὖν κ.τ.λ. "It has been well observed by Grotius, that the scope of this admonition is to bid them beware lest by any act of theirs, under any circumstances, the glory of God (by the spread, namely, and influence of the Gospel) should be injured. The sense comprehends a *general* admo-

Name of our great Intercessor at the Throne of Grace, will at all times and in all places draw down a blessing on us and our meat.

^k "This clause (ροῦ γὰρ κ.τ.λ. ver. 28) is absent from almost all the uncial MSS., and those of the Western recension generally—as also the Syriac, Vulgate, Coptic, Sakidic, Æthiopic, Armenian, and Italic Versions, and several Fathers; it has been rejected by almost every Critic, and cancelled by Griesbach, Tittman, Vater, Pott, and Scholz—yet, I apprehend, on insufficient grounds." So Dr. Bloomfield, who nevertheless gives in to the *dictum* of Bengel and others: "Ad v. 26, vocabulo *συνειδῆσιν* utrinque prævio, librarius Orient. cecidit," and "considering that, if admitted, the clause cannot be made apposite without supposing the omission of a very long sentence to which it might be referred," decides after all against its authenticity.

The above note, it is hoped, has shewn how the clause came to be repeated, and how it connects itself in each case with the Apostle's argument—and certainly, if it be rejected, *λίγω* also in ver. 29 must be regarded as an interpolation, and the text reduced to *καὶ τῇ συνειδῆσιν συνειδῆσιν δὲ, οὐχὶ κ.τ.λ.* Compare Rom. iii. 22. Phil. ii. 8.

nition couched under a *particular* one, and the οὖν is *conclusive*; what is said in this and the two following verses being the conclusion deduced from what has been brought forward in the three foregoing chapters." Bloomfield.

32. *Be inoffensive in relation both to Jews and Greeks and to the Church of God, even as I, &c. &c.*

CHAPTER XI.

"The Apostle now proceeds to treat of various ecclesiastical matters, and censures certain irregularities which had occurred in their assemblies for divine worship, or for religious purposes." Bloomfield—who well remarks that the first verse of this chapter is closely connected with the last of the preceding, and ought not to have been separated from it.

2. πάντα μου μέμνησθε. "Paul commences by again commending the Corinthians for their good conduct and observance of those prescriptions which he had given them. And this he does, in order that as they *in general*—πάντα, *in all things*, those of course excepted for which he reproves them—deserved commendation, so they ought not to allow themselves to incur reproof in *particular* cases." Billroth—who understands τὰς παραδόσεις, which in 2 Thess. ii. 15 embraces *written* instructions also, of such formal directions for their guidance as Paul had communicated *orally* during his residence in Corinth. "Παράδοσις, *præceptum, consilium*." Küttner.

"Vain"—says Whitby—"is the note of Estius on this text, that *it makes plainly for unwritten Traditions*. For (1) the word *Tradition* is common to things written and unwritten, to things delivered by word and by Epistle; 2 Thess. ii. 15. The whole Christian faith is a tradition, Jude 3; the doctrine of Christ's Death, Burial, and Resurrection is a

tradition: *παρέδωκα γάρ* (ch. xv. 3), saith St. Paul, and will the Romanists say that these things are not *written* in the New Testament? (2) to prove Traditions *extra-scriptural*, it is not sufficient to cite a passage of Scripture speaking of Traditions (not then written) by one Apostle; but it must be proved that these Traditions were neither then, when mentioned, in writing, nor afterwards committed to writing by himself or any other inspired person: (3) the Traditions mentioned here and 2 Thess. ii. 15 were Traditions immediately delivered to those Churches from the mouth of an Apostle; and when the Romanists can make good this, from like authentic testimony, of any of their fardel of *Traditions*, we shall be ready to receive them."

3. "The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. St. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and St. Paul says that, if they departed from this custom, they acted as if they were not subject to their husbands; and this may have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12." Burton—who adds: "The order of the sentence is inverted: it ought to be, *κεφαλὴ γυναικὸς ὁ ἀνὴρ κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός κεφαλὴ τοῦ Χριστοῦ ὁ Θεός*. The first is proved by Gen. iii. 16. 1 Pet. iii. 1, and would have been sufficient for the argument; but St. Paul adds the analogy of order and subordination in the Church. Thus, the Husband and Wife are one, Gen. ii. 24; but the Husband is the Head. The Church, i. e. all Christians, are spiritually one with Christ; but Christ is the Head, Eph. i. 22. v. 23. Col. i. 18. Christ is One with the Father, John x. 30; but the Father is the Head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity."

Ibid. *παντὸς ἀνδρὸς ἡ κεφαλὴ*. "We have not here a real, though an apparent, breach of the rule of *Regimen*: for *παντὸς ἀνδρὸς* is equivalent to *τοῦ ἀνδρὸς*, using the Article in the hypothetical or inclusive sense. The next *κεφαλὴ* wants

the Article, which could not be admitted." Bishop Middleton.

Ibid. κεφαλή δὲ Χριστοῦ. "κεφαλή, improprie, est *dominus*, aut qui majori utitur auctoritate. Quum Deus Pater *Christi caput* esse hic dicitur, hoc referendum est ad novam eam Christianorum societatem, quam Christus Dei Patris auctoritate instituit; Eph. i. 22. Non igitur h. l. disputandum de essentiali Christi Divinitate, de qua Paulo non est sermo, sed de CHRISTO loquitur, quod nomen præcipue Hominem^a illum Dei legatum indicat. Nam quod vulgo dici solet, CHRISTUM esse nomen utriusque naturæ, non simpliciter est verum, nec usui plerorumque antiquorum conveniens." Küttn.

4. πᾶς ἀνὴρ προσευχόμενος κ.τ.λ. "It by no means follows from this, that the men in the Corinthian Church had been in the habit of praying or delivering spiritual discourses —(on the word προφητεύειν^b see ch. xii)—with their heads covered; the sense simply requires to be given thus: For a man it is altogether unsuitable that he should appear in the Church with his head covered, but with the women it is otherwise; ver. 5." Billroth.

Ibid. τὴν κεφαλὴν. "Confusion has arisen between κεφαλή in its natural sense, and its figurative sense in ver. 3. Theophylact observes that τὴν κεφαλὴν αὐτοῦ may mean *Christ*, who is *the Head of the man*; and so Valckenaer understands it: but I would rather take it literally, *he disgraces his head*; because he acts like a woman." Burton.

5. πᾶσα δὲ γυνὴ προσευχομένη κ.τ.λ. "Most interpreters have found great difficulty here, from Paul's seeming to allow the προσεύχεσθαι and the προφητεύειν to women, whilst in ch. xiv. 34 (comp. 1 Tim. ii. 12) he expressly forbids it. But, as Neander correctly remarks (p. 126), we must explain the apparent contradiction by supposing that Paul here only refers,

^a See Acts xvii. 31. 1 Tim. ii. 5, and compare the frequent use of ἐν Χριστῷ to denote simply *Church-membership*; ch. i. 2. Rom. xvi. 7, &c. &c.

^b "προφητεύω h. l. *Divinas laudes cano*; ut Hebræorum נָבִיא, Exod. xv. 20. 1 Reg. xviii. 29." Küttn.

for the sake of example, to what was going on in the Corinthian Church, reserving his denunciation of it to the proper place." Billroth. So Calvin: *Responderi potest, Apostolum hic unum improbando alterum non probare*. Yet it may be understood to mean: *uttering an inspired song* of praise or thanksgiving; such as was that of Hannah, 1 Sam. ii., and of Mary, Luke i. 46: compare ch. xiv. 26.

Ibid. "ἐν γὰρ κ.τ.λ., una eademque est cum tonsâ; pro μίᾳ καὶ ἡ αὐτή: nihil enim differt ejusmodi mulier a rasâ. Erat autem olim pœna præcipue meretricum et adulterarum, ut raso capite et abscissâ comâ incederent." Ernesti.

6. *For if a woman is not to veil herself in public, let her also (she may as well) have her hair cut short as a man's; but if &c. &c.*

Ibid. εἰ δὲ αλοχρὸν γυναῖκί κ.τ.λ. "How disgraceful it was for Grecian women to be shaven, may be learnt from Aristoph. Thesm. 845 [838, Dind.]. The ancient Germans, Tacitus tells us, punished women guilty of adultery by shaving their heads. The Jews also punished adulteresses in the same manner, and Elsner thinks that custom is mentioned Numb. v. 18.—*Shorn*, as distinguished from *shaven*, means to have the hair cropped." Macknight.

7. εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. "True here is the note of Theodoret, that Man is styled *the image and glory of God* neither as to his body, nor as to his soul; for in respect of the soul the Woman is equally the glory of God, as to spirituality and immortality, and so is equally said to be *made after His image*, Gen. i. 27; but κατὰ μόνον τὸ ἀρχικόν, which is the proper glory of man, according to the Psalmist's words (Ps. viii. 5, 6. Heb. ii. 7, 8)." Whitby—and so Calvin: "Eadem nunc quæstio de *imagine* moveri potest, quæ antea de *capite*: creatus enim est uterque sexus *ad imaginem Dei*, neque minus fœminas quam masculos ad illam imaginem reformari jubet Paulus. Sed *imago*, de qua nunc loquitur, ad ordinem conjugalem refertur; ideoque pertinet ad præsentem vitam, non autem in conscientia sita est. Hæc est simplex solutio, non hic tractari de innocentia et sanctitate quæ

peræque mulieribus et viris convenit, sed de præstantia quam Deus viro contulit, ut mulierem antecelleret. In hoc superiore dignitatis gradu conspicitur Dei gloria, sicuti relucet in omni principatu."

Ibid. γυνή δὲ δόξα ἀνδρός ἐστίν. "Not unintentionally does Paul omit the word *εἰκὼν* here; for, had it been inserted, analogy would have led us to conclude that the woman should *actually represent* the dominion of the man, as the man does that of God. But this is not Paul's meaning: he rather says, *she must be passive, through subordination*; the glory of the man is shown in the woman, *in so far as she obeys.*" Billroth. Compare Milton, *Par. Lost*, iv. 299—308.

10. ὁφείλει ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, *potestatem viri in se debet præ se ferre in capite*—as Billroth translates, and adds, "This interpretation, which the best of the old Commentators adopt, seems the simplest and most natural, and consequently renders the others (as, for example, that which regards *ἐξουσία* as being *itself* expressive of a head-covering) unnecessary"—which would be the Apostle's general view of the relation in which every *married* woman, or *femme couverte*, stands to *her Husband* and under Christ (ver. 3) *her Head*—being but incidentally introduced here, as suggested by the words ἀλλὰ (ἐκτίσθη) γυνή διὰ τὸν ἄνδρα, make it all but certain that in the particular case with which he was now dealing, as to how they should be seen in Christian Congregations, he meant to say that *women*, whether married or unmarried, *ought all to have their heads covered in deference to the messengers* of the Lord of Hosts (Mal. ii. 7), who, when we assemble and meet together for the purpose of Prayer and Praise, are more especially to be regarded as the Ambassadors (2 Cor. v. 20) and Representatives of Christ, the great Head of the Church: compare Gal. iv. 14.

We need not hesitate, therefore, to set aside the "learned disquisition"—not to call it the learned trifling—wherewith (as Billroth informs us) "some have thought the words διὰ τοὺς ἀγγέλους refer to the spies sent by the Heathen, others to the teachers or presidents of the assemblies, and others even to

evil demons*, inasmuch as these might be tempted by the sight of the Woman:" nor yet to dissent from the great names, as Tertullian, Origen, Chrysostom, Grotius, and others, after whom Dr. Bloomfield (with Burton also, and Billroth), comparing ch. iv. 9. 1 Tim. v. 21. Deut. xxxiii. 2. Ps. cxxxviii. 1. LXX., interprets these words of those "ministering spirits sent forth to minister unto those who shall be heirs of salvation" (Heb. i. 14), who may be supposed (says Dr. Burton) to be present also at their assemblies.

Bp. Shuttleworth translates: "Wherefore a woman ought to wear her head veiled out of deference to the rulers of the Church"—remarking upon this: "I am not satisfied that the word ἄγγελος ought in this place to be rendered according to the sense which I have given it; but it appears to me to labour under fewer difficulties, when thus explained, than when taken according to its more usual meaning, as in our established Version. The testimony of early Antiquity may be pleaded for both constructions: for some of those in support of the one here given see Bingham's *Origines Ecclesiasticæ*, book ii. ch. ii. sect. 11. Prideaux's *Connection of the Old and New Testament*, Part I. book vi. sect. 4."

11. "However—though Woman be inferior to Man in her relative capacity, the terms of Salvation are the same for both, for—*neither is Man without Woman, nor Woman without Man, in the Christian Covenant.*" Macknight—and so Ernesti: *In religione Christiana vir et mulier sunt pares.*

15. ἀντὶ περιβολαίου δέδοται αὐτῇ. "As Nature has given

* Macknight, after Whitby, understands διὰ τοὺς ἀγγέλους to mean "on account of the seduction of the first woman by evil angels"—comparing ch. vi. 3. Jude ver. 6, and adding, "Eve having been seduced by evil angels to eat the forbidden fruit, she and all her daughters were punished for that sin by being subjected to the rule of their husbands [Gen. iii. 16]. Others by the angels understand the *bishops*, who are styled *angels of the churches*, Rev. i. 20."—Theodore, referring to Matt. xviii. 10. Acts xii. 15, remarks upon this verse: τὸ κάλυμμα ἐξουσίαν ἐκάλεσεν, ἀντὶ τοῦ δεικνύτω τὴν ὑποταγὴν, ταυτὴν συστήλλουσα, καὶ οὐχ ἥκιστα τῶν ἀγγέλων ἕνεκα οἱ ἐφεσθᾶσι τοῖς ἀνθρώποις, τὴν τούτων κηδεμονίαν πεπιστευμένοι.

the Woman long hair as a head-covering, so has she thereby intimated that the Woman ought to have her head covered." Billroth, who cites from Theodoret: εἰ αὐτὴ τιμὴν ἡγείται τὴν κόμην, καὶ ἀτιμίαν τὴν ταύτης ἀφαίρεσιν, λογιζέσθω ὡς ἀτιμάζει τὸν τὴν κόμην δεδωκότα, μὴ μετὰ τῆς προσηκούσης αἰδοῦς καὶ τιμῆς προσιούσα.

16. *But if any man is pleased to be contentious on this point, we (you will henceforth say) have no such custom, nor (to speak more generally) have the Churches of God.* "Hence note, that in things which respect decorum only, and in conforming to which there is no violation of the commands of God, the custom of the Church should be our rule; it being an argument of pride and a contentious spirit, in matters of so little moment to be singular, and to create disturbance to the Church of God." Whitby.

17. "I have praised you for holding fast my instructions (ver. 2), *but in this charge* that I am about to give (ver. 28) *I praise you not; because it is not for the better that ye come together, but for the worse:* your meeting together as Christians results not in your increasing edification as such, but in unseemly strife and confusion."—Ἐδεῖ ὑμᾶς εἰς τὸ κρεῖττον προβαίνειν, καὶ τὰς συνελεύσεις ποιεῖσθαι φιλοτιμοτέρας· ὑμεῖς δὲ ἡλαττώσατε καὶ τὸ ἤδη κρατῆσαν ἔθος· καὶ συνέρχεσθε μὲν ἐν τῇ μίᾳ ἐκκλησίᾳ οὐ μὴν ὥστε συνδειπνεῖν: Theophylact.

"The verb *συνέρχεσθε* is used here of their meeting together at the *Agapæ*, which, as is well known, were united in the early Churches with the observance of the Lord's Supper; but which on account of the abuses which arose from them, and which the Apostle in this passage so strongly condemns, were disjoined from it, and in the fourth century were formally forbidden by the decree of a Council." Billroth.

18. *πρῶτον μὲν γάρ κ. τ. λ.* "The first thing the Apostle blamed in the Corinthians was their indecent manner of eating the Lord's Supper: they sate down in separate companies

at separate tables, as being at variance among themselves. The second was the wrong use they made of their spiritual gifts; ch. xii. And as these offences occurred in their public assemblies, he told them very properly that *they came together, not for the better, but for the worse.*" Macknight.

Ibid. ἐν τῇ ἐκκλησίᾳ. "This is understood to mean *the church*, i. e. the building, by [Grotius, Estius] Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place: see ver. 22. The Article is perhaps to be expunged." Burton—and so Dr. Bloomfield, who remarks that "the Article is not found in many of the best MSS., and was more likely to be *inserted* by those who wished to make the sense *church* certain, than *cancelled* by those who sought to confirm the sense *assembly* or congregation." Billroth also would omit the Article, and translate ἐν ἐκκλησίᾳ, "*congregationally*, i. e. so as to constitute a formal meeting"—in which sense the Apostle himself appears to have interpreted it, by the substitution of the equivalent phrase ἐπὶ τὸ αὐτό in ver. 20; whilst τῆς ἐκκλησίας in ver. 22 may be understood of *the assembly* of Christians so met together *in the Name of God*^d."

Ibid. μέρος τι, *ex aliquâ parte* or *magnam partem*, means rather in *great measure*, than as the English Version renders it, *partly*; and this sense is more agreeable to the context.

19. *For there needs must be*—it is part of the present constitution of things; compare the use of ἀνάγκη, Matt. xviii. 7. Acts xiii. 46. and δεῖ, Matt. xxiv. 6. Acts i. 16. xxvii. 26—*parties also among you*, the effect of which (ἵνα) will be—(so God's Providence, when it resists not evil, over-rules its operation for eventual good)—*to make those who are of sterling character known among you.* "Οἱ δόκιμοι, *the approved*, [*virī spectati et probati; men of tried worth, men of proof*; see note on Rom. v. 3] are persons who, on being tried, are found sound in their faith, and holy in their practice. One end of

^d Compare that petition in the Litany—"that we Thy Servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy Holy Church."

God's permitting heresies^e to arise in the Church is for the trial of the faith and holiness of such persons, that, being made manifest, they may be examples for others to imitate." Macknight.

20. οὐκ ἔστι κ. τ. λ., *it is not to eat the Lord's Supper*, to do as you are reported to do: *for in your manner of eating*—from the words ἐν τῷ φαγεῖν it is obvious to supply τὸ φαγεῖν as the true nominative before οὐκ ἔστι—*every one is the first to seize what he has individually contributed^f to the meal; and so one is hungering while another is revelling. What?* if such be the purpose of your coming together, *have ye not houses to eat and drink in? or make ye light of the Church of God among*

^e "Αἰρίσεις here, and σχίσματα in ver. 18, are not to be taken in the sense which they acquired afterwards: they mean here *divisions* or *parties*, not on matters of faith." Burton—and so Chrysostom, whose commentary on this verse deserves to be given at length. Αἰρίσεις ἐν ταῦθα, οὐ ταύτας λίγων τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων. εἰ δὲ καὶ τὰς τῶν δογμάτων ἔλεγεν, οὐδὲ οὕτω λαβὴν ἰδίδου. καὶ γὰρ ὁ Χριστός φησιν· Ἀνάγκη ἔλθειν τὰ σκάνδαλα, οὐ τὴν ἐλευθερίαν τῆς προαπεισίσως λυμαινόμενος, οὐδὲ ἀνάγκην τινὰ καὶ βίαν ἐριστάς τῷ βίῳ, ἀλλὰ τὸ πάντως ἐσόμενον ἐκ τῆς πονηρᾶς τῶν ἀνθρώπων γνώμης προλέγων, ὅπερ ἐμελλε γίνεσθαι, οὐ διὰ τὴν αὐτοῦ πρόβησιν, ἀλλὰ διὰ τὴν τῶν ἀνιάτως ἰχόντων γνώμην. οὐ γὰρ ἐπειδὴ προεῖπε, ταῦτα ἐγίνετο, ἀλλ' ἐπειδὴ πάντως ἐμελλε γίνεσθαι, διὰ τοῦτο προεῖπεν. ἐπεὶ, εἰ ἀνάγκης ἦν τὰ σκάνδαλα, καὶ μὴ γνώμης τῶν ἐισαγόντων αὐτὰ, περιττῶς ἔλεγεν· Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὰ σκάνδαλα ἐρχεται.

^f "From Xen. Mem. iii. 14, we learn that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice in their feasts previous to the Lord's Supper." Macknight. Add Juv. Sat. iii. 249—50:

Nonne vides, quanto celebretur sportula fumo!
Centum convivæ; sequitur sua quemque culina.

Bp. Pearce, on Acts xx. 7, observes: "Such of the Heathens as were converts to Christianity were obliged to abstain from *meats offered to idols*, and these were the main support of the poor in Heathen cities; ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι, says the old Scholiast on Aristoph. Plut. 594. The Christians therefore, who were rich, seem very early to have begun the custom of those Ἀγάπαι, *love-feasts*, which they made on the first day of every week, chiefly for the benefit of the poor Christians who, by being such, had lost the benefit which they used to have for their support in eating part of the Heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ; which, from what attended it, was called the Eucharist or Holy Communion."

you, and care not to what shame ye put such of your members as are poor?

Ibid. Κυριακὸν δεῖπνον. "By modern Commentators this is usually supposed to denote *the Eucharist*; while the ancients in general, Romanist Expositors almost universally, and some eminent Protestants (as Grotius, Michaelis, Markland, and Bp. Middleton), suppose it to mean *a* (or *the*) *Lord's-Day meal*; understanding it of the Agapæ or feasts of charity, which then preceded the Sacrament of the Lord's Supper: and certainly δεῖπνον is frequently used in the sense *convivium*, and we find Tertullian (cited by Heydenreich) calling the Agapa a *convivium Dominicum*. Besides, as Heydenreich remarks, it is clear from the whole context that the Apostle in this passage had in mind the Agapa; since the abuses he censures are such as do not apply to the Eucharist, but to the Agapa. And yet, as little can it be denied that he had an eye also to the Eucharist, which was added to the Agapa as a *post-cæna*; for the abuses that prevailed at the Agapa are censured chiefly on the ground that they made Christians unfit for the worthy celebration of the Holy Sacrament, and indeed involved contempt and desecration of that sacred rite, as the Apostle sets forth at large in a representation of the true nature and purpose of the Sacrament of the Lord's Supper. It is therefore best to suppose (with Heydenreich) that the Apostle refers to the whole of the Lord's-Day solemnity, including *both Agapa and Eucharist*—in imitation of Christ's last repast with His disciples, which consisted both of the ordinary [Paschal] supper, and, after it, the Lord's Supper then instituted and celebrated for the first time." Bloomfield.

23. ἐγὼ γὰρ παρέλαβον κ. τ. λ. To bring out the full meaning and emphasis of these words, we must translate: *For what I your first Christian instructor (ch. iv. 15) received of the Lord, even as I have delivered it unto you, was that &c.*—and so Billroth: "For the institution of the Supper, as it was conducted by the Lord Himself and as I have received it from Him, is one quite otherwise." But when he adds, on ἀπὸ τοῦ Κυρίου: "The preposition here was probably

intentionally used instead of *παρά*, to denote that the Apostle had received what follows, not immediately from the Lord, but through the medium of those who had been present at the institution of the Supper"—Billroth seems to have forgotten Gal. i. 11—20, comparing which we may understand ἀπὸ τοῦ Κυρίου to be equivalent to δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ (Gal. i. 12), and so may with increasing reverence unite in his remark that "the almost word-for-word agreement of this passage with the account given in the Gospels is of great importance; partly because it shows that on the weightier matters of Christianity *Paul had* [indeed] *obtained the most correct information*; and partly because it may furnish a consideration of some value in the inquiry into *the source* of the striking resemblance of the Gospels to each other"—for which see John xiv. 26. xvi. 13—15.

Ibid. ἐν τῇ νυκτὶ ἣ παρεδίδοτο, *on that night in which* as He Himself well knew (John vi. 70, 71. xiii. 11) *He was being, or was to be, betrayed*: so τὸ κλάμενον, ver. 24, *which is to be broken, or bruised* (Isa. liii. 5): ἔλαβεν ἄρτον, *took a loaf*—see above on ch. x. 17.

24. τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον. "As the clause *which is broken* cannot be taken literally, because it would imply (contrary to truth) that Christ's body was *broken*, or put to death upon the Cross, *at the time He said this*; so the clause *This is My body* cannot be taken literally—for, the two clauses making but one proposition, if the clause *This is My body*, which is the subject of the proposition, be interpreted literally, the predicate *which is broken for you* must be so likewise. If this reasoning is just, both the doctrine of the Papists and the doctrine of the Lutherans ought to be rejected, as implying an evident falsehood, namely that Christ's body, at the time He spake, was broken or put to death. In other passages of Scripture we find expressions perfectly similar to the expression *This is My body*; for example, Gen. xl. 12, *The three branches are three days*; Gen. xli. 26, *The seven good kine are seven years*; Matt. xiii. 38, *The field is the world*; 1 Cor. x. 4, *That rock was Christ*; Rev. xvii. 9, *The seven heads are seven mountains*. Now as

every reader is sensible that in all these passages things are said to *be* that, of which they are intended to be representations, why should our Lord's words *This is My body* be interpreted in any different manner? And with respect to the other clause, *which is broken for you*, let it be remembered that in the Prophetic writings especially, there are numberless passages where, to shew the certainty of the things foretold, they are spoken of as *actually existing* at the very time the Prophet uttered his prediction. It may therefore be affirmed that the true meaning of our Lord's words, at the institution of His supper, is: *This bread is the representation of My body which is to be broken for you.*

"The Papists contend that in every age, by the Priest's^s pronouncing what they call the words of consecration, the same change is made in the bread and wine which they affirm to have been made in these elements by Christ saying *This is My body*. But, to gain credit to their doctrine, they ought to show from Scripture that the power of working that miracle was promised by Christ to all His faithful servants in the ministry, to the end of the world. But this they cannot do. Besides, that the Apostle Paul did not possess any such power, is evident from vv. 26, 27, 28, where he calls the elements *bread* and *wine*, after their consecration, as he had named them before." Macknight.

Ibid. εἰς τὴν ἐμὴν ἀνάμνησιν, if we would give its due emphasis to the Article, is best translated as in the Margin, and agreeably to a well-known Greek construction: *for a solemn remembrance of Me*—which, as Macknight observes, "implies two things: (1) that they were *to take and eat the bread* in remembrance of Christ's body broken for them: (2) that they were *to give thanks, and break the bread, before they ate it*. Accordingly, from ch. x. 16 we know that, when the Apostles administered the Lord's Supper to the faithful, they gave thanks, and brake the bread after Christ's example; which is authority sufficient for the practice which hath always obtained in the Church."

^s On the operation and effect of our *Liturgical Prayer* of consecration, see foot-note (y), p. 282.

"In this place"—Macknight adds—"it may be proper to take some notice of the doctrine of the Quakers concerning the Lord's Supper. They affirm that the Apostles *mistook* their Master's design in giving them bread and wine after supping on the Passover, when they made it the institution of a rite to be observed by His disciples in all ages. But, if they mistook the matter, would not Christ have corrected their mistake, in the revelation which Paul affirms He made to him concerning the Supper (ver. 23), *after* that mistake is said to have taken place? Wherefore, seeing Paul's account of the institution is precisely the same as that given by the Evangelists, with the addition of a circumstance which implies the continuation of the rite—namely, that when Christ gave them the cup, He said, *This do, as often as ye drink it, in remembrance of Me*—it cannot be doubted that our Lord intended His Supper to be a perpetual service in His Church."

25. *ὡσαύτως καὶ τὸ ποτήριον*—we may supply here from Mark xiv. 23, *ἔλαβε καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς*.

Ibid. *μετὰ τὸ δεיπνῆσαι*. "This circumstance is mentioned to shew that the Lord's Supper is not intended for the refreshment of the body, but, as we are told (ver. 26), for perpetuating the memory of Christ's Death, Resurrection, and Ascension, to the end of the world; and for declaring our expectation of His return from Heaven to judge the world; that, by seriously and frequently meditating on these things, the faith, hope, and gratitude of His disciples may be nourished. Now, that these ends may be effectually answered, this service must be performed by *all* the members of each particular Church, not in separate companies, but together; as making one harmonious society, by whose joint concurrence and communion in this service the [vicarious] death of their Master is not only remembered, but openly and effectually declared (so *καταγγέλλετε* signifies) as a fact known and believed by all Christians from the beginning." Macknight—who further remarks on this verse: "The word *διαθήκη*, which our Translators have rendered *testament*, signifies also a *covenant*; especially (see Heb. ix. 15) when the epithet

new is joined to it. Our Lord did not mean that the New Covenant was made at the time when He shed His blood. It was made immediately after the Fall, through the merit of His obedience to the death which God then considered as accomplished, because it was certain to be accomplished at the time determined." Compare 1 Pet. i. 20.

26. *For as often as ye eat of this loaf, and drink of this cup*—according to this Divine institution, duly consecrated and blessed as "the sign or Sacrament of the Body and Blood of Christ" (Art. XXIX)—*ye shew forth*^h, *until He come* and by His coming again in the Body (Acts i. 11) render these *symbols* of His real (though unseen and spiritual) presence with His people no longer needfulⁱ, inasmuch as "where He is, there" from that time "shall His servants also be" (John xii. 26. xiv. 3)—*that death of the Lord* who bought you (ch. vi. 20), into which, when first ye became His servants, ye were baptized (Rom. vi. 3), and by continued faith in which ye live (Gal. ii. 20).

Such would seem to have been the Apostle's meaning in this verse, which forms no part of the words of the original institution—although the Marginal version makes *καταγγέλλετε*, like *ποιεῖτε* (ver. 25), *imperative*—but contains his own exposition of what it is that, in the worthy receiving thereof, makes this "Sacrament ordained of Christ," *more* than a mere "badge or token of Christian men's profession"

^h *καταγγέλλετε*, *ye shew forth* not with your lips only (see note on Rom. vi. 3), but in a federal and symbolical act of faith, which brings you under the blessed operation of that Divine promise: "As the living Father hath sent Me, and I live by the Father; so he that *eateth* [and thereby in a spiritual and ineffable manner *maketh himself one with*] Me, even he shall live by Me:" John vi. 57.

That our Blessed Lord, moreover, "instituted and ordained these holy mysteries," not only "as pledges of His Love," but also "for a continual remembrance of His DEATH, to our great and endless comfort"—is a truth set forth in His very consecration to this purpose of the creature comforts of bread and wine; as may be seen from Jerem. xvi. 7. LXX: *καὶ οὐ μὴ κλασθῇ ἄρτος ἐν πίνθει αὐτῶν εἰς παράκλησιν ἐπὶ τεθνηκότι· οὐ ποτιῶσιν αὐτὸν ποτήριον εἰς παράκλησιν ἐπὶ πατρὶ καὶ μητρὶ αὐτοῦ.*

ⁱ *μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεῖα τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ Σώματος*: Theodoret—"which words," says Whitby, "are in themselves a full confutation of the doctrine of Transubstantiation."

(Art. XXV): the saving confession, namely (Rom. x. 10) which is made therein, that "we do not come to the Lord's Table, trusting in our own righteousness, but in His manifold and great mercies;" together with the prayer of penitence and faith, "that we may so eat the flesh of Christ and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood; and that we may evermore dwell in Him, and He in us" (Communion Service).

That THE DEATH OF CHRIST, in short, is THE LIFE OF THE WORLD—that *we have no life in us* (John vi. 53), but as *we die with Him* unto sin and *rise with Him* unto all holy conversation and godliness; and so that *our true and spiritual life is hid with Christ in God* (Col. iii. 3), not to be revealed until the Lord Himself *shall come to be glorified in His Saints and to be admired in all that believe in Him* (2 Thess. i. 10); whilst *the life which*, as baptized Christians, *we live now in the flesh* (Gal. ii. 20), is but a "sign or Sacrament" of that *glory which shall then be revealed unto us*, when, like our glorified Redeemer, we shall *once for all have died unto sin* and be both in body and soul thenceforth *alive unto God* (Rom. vi. 10, 11. viii. 18, 23)—this is that Heaven-sent doctrine of CHRIST CRUCIFIED, in which, as we have seen (ch. ii. 2), St. Paul summed up the testimony which God hath testified of His Son (1 John v. 10): this is that Christian verity which all, who would continue stedfastly in the doctrine of the Apostles, and in the communion of Christ's Church (Acts ii. 42), are called upon—not simply *ἑπαγγέλλειν*, *to announce* to the world and *profess*, as inscribed on the Banner under which they are warring in the flesh; but more than this—*καταγγέλλειν*, *to preach, to make known* in season and out of season; *to set forth*, even as Paul at Athens felt it to be his duty to set forth JESUS, and the deep significance of His Death and Resurrection (Acts xvii. 17, 18. Phil. iii. 10, 11); *to proclaim*, in fine, as by the spirituality of their daily walk *in* (whilst yet they *are not of*) the world, so more especially in those solemn acts of "breaking of bread," and of "congregational Prayer," wherein each *little flock* (Luke xii. 32), "duly receiving the spiritual food of the most precious

Body and Blood of Christ," is again and again "assured thereby of God's favour and goodness towards them, and that they are *very members* incorporate in the mystical Body of His Son;" and further have their souls so strengthened and refreshed by the renewal at such seasons of His Spirit within them, that they both "continue in that holy fellowship, and do all such good works as He hath prepared for them to walk in, as *heirs in hope* of His everlasting kingdom, through the merits of the most precious *Death and Passion* of His dear Son" (Communion Service).

27. ἡ πίνυ. "Our Version has *and drink*, which the Romanists have noticed, and contend that the disjunctive ἡ proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνυ, p. 318. The Syriac Version has *and drink*, and so have some old MSS. and editions of the Vulgate. See ver. 26." Burton—who would have done better to refer to ver. 29, where the Apostle with equal propriety might have written ὁ γὰρ ἐσθίων ἡ πίνων ἀναξίως, and probably would have so written but for the ἐσθίει καὶ πίνει, which follows, and describes (as in ver. 26) the *entire* sign, or outward part, of the Sacrament. Now *both* the elements are required for this purpose, and therefore in describing the outward part of the Lord's Supper the disjunctive ἡ is plainly inadmissible; since neither the eating bread, nor the drinking wine, is in itself a fulfilment of the Divine institution. But whether we eat of the symbolical loaf (ch. x. 17), or drink of the sacramental cup of the Lord (ver. 25), in an irreverent and unbecoming manner, in *either* case do "we to our condemnation eat and drink the sign or Sacrament of so great a thing" (Art. XXIX): and the Apostle accordingly—having first carefully pressed upon the Corinthians this conclusion, *So that, whosoever shall either eat of this loaf or drink of the Lord's cup^k in an unbecoming manner, will have to answer for the unworthy reception of no ordinary bread and wine, but of the Body and Blood of the Lord*—speaks more generally in

^k Compare Matt. xx. 22, 23. Mark x. 38, 39.

ver. 29 of the judgment which a man, *from want of* that inward *discernment of*, which would teach him to pay all outward deference unto, *the symbolical presence of the Lord*, entails upon himself *alike by eating and by* [that is, *or*] *drinking unworthily*; i. e., as Dr. Bloomfield explains ἀναξίως, “οὐ καθήκοντως, in a manner unworthy of and unsuitable to the occasion; whether by irreverence or carelessness in the celebration of this sacred rite, or by neglect of due preparation for it, or by the prevalence of uncharitable or injurious dispositions, or of excess while receiving it.”

28. “Let then each person examine himself, and see whether he hath the dispositions which the participation in so holy a rite demands; whether he feels a lively faith in God’s mercy through Christ, and a suitable gratitude for the sacrifice it commemorates, and is firmly resolved to observe the injunctions of its Divine Founder, especially as to being in charity with all men; otherwise he will participate not only ineffectually, but unworthily, and therefore *guiltily*.” Bloomfield—who on ver. 29 explains μὴ διακρίνων τὸ σῶμα τ. K. to mean “not distinguishing between the sacramental elements and symbols of the Lord’s body, and the food used at an ordinary meal¹,” and adds that “Ernesti in his *Opusc. Theolog.* p. 136 remarks that this use of διακρί. is derived from the *distinguishing of meats* according to the Mosaic law, in which persons are said not to *distinguish* meats, who eat alike of meats both pure and unclean without distinction.”

31. *For if we had thoroughly judged ourselves*, and so discerned the true character of our hearts and lives, as to have been moved thereby to renewed repentance toward God and faith toward our Lord Jesus Christ—observe how the Apostle here, as elsewhere, identifies himself with his spiritual children—we *should not have incurred these judgments. But in the temporal judgments we undergo, we are in fact undergoing the*

¹ So Macknight also; “In the English Bible printed in 1668, this clause, as Bp. Pearce informs us, is translated *he maketh no difference of the Lord’s body*, which I think is the true sense of the passage.”

wholesome *discipline of the Lord, to the end that we may not be eventually condemned with the world*, which receiveth Him not because it seeth Him not, neither knoweth Him (John xiv. 17). Compare Heb. xii. 5, 6.

33. ἀλλήλους ἐκδέχεσθε, *wait one for another*—μηκέτι προλαμβάνετε ἑκαστος τὸ ἴδιον δεῖπνον, ver. 21—or *if any of you is hungry*, and feels it irksome so to wait, *let him eat at home, that ye may no longer come together to your own eventual hurt* (ver. 17). *And what more there may be appertaining to your religious meetings, I will set in order as soon as I arrive among you.* ὡς ἂν ἔλθω, *ut, or simul atque, advenero*; comp. Phil. ii. 23.

CHAPTER XII.

1. περὶ δὲ τῶν πνευματικῶν. “The word πνευματικῶν, without any substantive, signifies sometimes *spiritual gifts* (ch. xiv. 1), and sometimes *spiritual men* (ch. xiv. 37). In this and the two following chapters the Apostle treats of both; therefore the word may be translated *spiritual matters*, to comprehend both.” Macknight.

2. τὰ εἰδωλα τὰ ἄφωνα. “This observation the Apostle made, to shew the Corinthians that the former objects of their worship could not endow them with the gift of tongues; and that, if the priests and prophets of these idols ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles to confirm mankind in their abominable idolatries.” Macknight.

Ibid. ἀπαγόμενοι. “ἀπάγεσθαι denotes the *being hurried away* by a force which cannot be resisted, and here describes the blind infatuation by which the Heathens were led away into idolatry and vice, like brute beasts that have no understanding. This is especially described in ὡς ἂν ἡγεσθε, *as*

ye might be led, viz. by custom, example, or inclination, just as it might happen." Bloomfield.

3. "The phrases λέγει ἀνάθεμα Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν—of which the former signifies literally *to call any one fit to be put away from the earth*—are here to be explained, with mutual reference to each other, of *utter rejection* and of *cordial acceptance* of the Gospel; and the best comment on the verse may be found in 1 John iv. 1—3, where mention is made of a similar mode of distinguishing true from false Christians. St. Paul means that no one can solemnly disavow all belief in the Divine Mission of Jesus, and have the gifts of the Holy Spirit, however he may pretend to them; while, on the other hand, there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit in some degree or other." Bloomfield.—"It is probable that the words ἀνάθεμα Ἰησοῦς were those which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*, Epist. x. 97." Burton—who thinks the true reading may have been ἀνάθεμα Ἰησοῦς, Κύριος Ἰησοῦς.

4—6. Billroth, after citing Theophylact on these verses: ἔδειξε πολλὰ μὲν καὶ διάφορα τὰ διδόμενα χαρίσματα, μίαν δὲ τὴν τούτων πηγὴν· τὰ αὐτὰ γὰρ χαρίσματα καὶ διακονίας καὶ ἐνεργήματα προσηγόρευσε. χαρίσματα δὲ καλεῖται, διὰ τὸ κατὰ θεῖαν δίδοσθαι φιλοτιμίαν· διακονίαι δέ, ἐπειδὴ δι' ἀνθρώπων τῶν εἰς ταύτην τεταγμένων τὴν λειτουργίαν ἐδίδοντο· ἐνεργήματα δὲ πάλιν ἐκάλεσε τὰ χαρίσματα, ὡς ὑπὸ τῆς θείας ἐνεργουμένα φύσεως—adds, "however difficult it may be to vindicate the correctness of this explanation in detail, it is nevertheless founded in truth. Paul obviously means to say that these χαρίσματα are so far alike, in that they are the *gifts* of the same *Spirit*; as well as in that they are all connected with the *service* of the same *Lord*, in the edification of His Church; and in that they all have their ultimate *source* in *God the Father*: ἐξ οὗ τὰ πάντα, viii. 6. But God the Father is also One with God the Spirit, and consequently the Apostle

could say, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα : ver. 11."

7. *But each individual has his manifestation* (i. e. his particular gift) *of the Spirit given unto him with an eye to his being useful* : compare ch. xiv. 12.

8. σοφίας—γνώσεως. "If the order observed in this verse corresponds with that in ver. 28, σοφία applied to the Apostles, and meant a full and perfect knowledge of all the doctrines of the Gospel; γνώσις applied to the Prophets, i. e. the expounders of Scripture, and meant an understanding of the Old Testament." Burton—and so Semler, Whitby, and Macknight. Compare ch. ii. 6, 7. xiii. 2.

9. πίστις. "*Faith*, as a spiritual gift, was of two kinds. The first was that supernatural *courage* which Christ promised to infuse into His disciples, Matt. x. 19, 20. Luke xxi. 15, for the purpose of enabling them to preach the Gospel, not only before kings and magistrates, but before the most enraged enemies. In consequence of this gift we find Peter and John speaking with such boldness before the chief priests and council, Acts iv. 13, 29. The second kind of faith was that firm persuasion of the power and veracity of God, which led spiritual men without hesitation to attempt the working of miracles, when they felt an inward impulse to do so. Of this faith Christ speaks Matt. xvii. 20. Luke xvii. 5, 6, and Paul 1 Cor. xiii. 2." Macknight.

10. ἐνεργήματα δυνάμεων. "Grotius understands by this the power of punishing the guilty, such as was exercised in the case of Ananias and Sapphira (Acts v. 1), of Bar-jesus (ib. xiii. 6), of Hymenæus and Alexander (1 Tim. i. 20). And so Chrysostom : ἐνεργήματα δυνάμεων κεκτησθαι καὶ χαρίσματα ἰαμάτων οὐκ ἔστι τὸ αὐτό· ὁ μὲν γὰρ ἔχων χάρισμα ἰαμάτων ἐθεράπευε μόνον· ὁ δὲ ἐνεργήματα δυνάμεων κεκτημένος καὶ ἐτιμωρεῖτο. δύναμις γὰρ ἔστιν οὐ τὸ ἰάσασθαι μόνον, ἀλλὰ καὶ τὸ κολάσαι· ὥσπερ ὁ Παῦλος ἐπήρωσεν, ὥσπερ ὁ Πέτρος

ἀνεῖλεν.” Billroth—whose English Translator adds: “The distinction between the ἐνεργ. δυν. and the χαρ. ἰαμ. seems to be, that the latter was the power of *miraculously* and *instantaneously* performing what was within the reach of human instrumentality by slow degrees and great labour to accomplish; whereas the former was the power of working miracles in cases to which no human agency whatever could reach.” Compare Mark vi. 14, ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

Ibid. ἄλλω δὲ προφητεία. This was that “extraordinary power of teaching, exhorting, and explaining Scripture, given by inspiration to the early Christian teachers” (Parkh. Lex. *in voc.*), which the Apostle himself has defined in ch. xiii. 2, where to the words ἐὰν ἔχω προφητείαν he subjoins, in explanation of this gift of the Spirit, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν. See also, as recorded examples of προφητεία, Luke i. 46—55, 67—79, and compare ch. xiv. 3, 24. Acts ii. 17, 18. xv. 32. xix. 6. xxi. 9.

Ibid. διακρίσεις πνευμάτων. “Τί ἐστι, διακρίσεις πνευμάτων; τὸ εἰδέναι τίς ὁ πνευματικός, καὶ τίς ὁ μὴ πνευματικός; τίς ὁ προφήτης, καὶ τίς ὁ ἀπατεῶν; ὁ Θεσσαλονικεύσιν ἔλεγε, προφητείας μὴ ἐξουθενεῖτε; πάντα δὲ δοκιμάζοντες τὸ καλὸν κατέχετε. καὶ γὰρ πολλὴ τότε τῶν ψευδοπροφητῶν ἦν διαφθορά;” Chrysostom. The reference is to 1 Thess. v. 20, 21; though it may well be doubted whether that passage contains any allusion to the gift here mentioned. But see 2 Thess. ii. 2. 1 John iv. 1—3, and compare Acts v. 3. xiii. 10.

Ibid. γένη γλωσσῶν. “The persons who were endowed with this faculty had not the knowledge of *all* languages communicated to them, but of such only as they had occasion for—see ch. xiv. 18, where the Apostle tells the Corinthians that *he spake more foreign tongues than they all did*—and even the languages which were given them may not have been communicated to them all at once, but only as they had occasion for them.” Macknight.

Ibid. ἱερμηνεῖα γλωσσῶν. “The gift of tongues was given on account of persons of different countries; but if a man

understood an Apostle speaking a different language from his own, it was by a special gift of the Spirit." Burton.

12. τοῦ ἑνός. "This is not found in some MSS. and Versions, and is considered as an interpolation by Mill and Bengel. It has indeed the appearance of coming from the margin; but its omission may have arisen from carelessness, it not seeming necessary to the sense." Bloomfield.

Ibid. οὕτω καὶ ὁ Χριστός—"δέον εἶπέν, οὕτω καὶ ἡ ἐκκλησία· τοῦτο γὰρ ἀκόλουθον ἦν· τοῦτο μὲν οὐ φησιν, ἀντ' ἐκείνης δὲ τὸν Χριστὸν τίθησιν, εἰς ὕψος ἀνάγων τὸν λόγον καὶ μειζρόνως τὸν ἀκροατὴν ἐντρέπων. ὁ δὲ λέγει, τοῦτό ἐστιν· οὕτω καὶ Χριστοῦ τὸ σῶμα, ὅπερ ἐστὶν ἡ ἐκκλησία [Eph. i. 23]. καθάπερ γὰρ καὶ σῶμα καὶ κεφαλὴ εἰς ἐστὶν ἄνθρωπος, οὕτω τὴν ἐκκλησίαν καὶ τὸν Χριστὸν ἐν ἔφησεν εἶναι." Chrysostom.

13. *For through the operation of One Spirit* (Matt. xxviii. 19, 20. John iii. 5. Tit. iii. 5) *have we all been baptized into* (so as to constitute) *One Body* (Rom. xii. 5. Eph. iv. 4) . . . *and all nurtured* so as to be growing ever more and more *into One Spirit*: compare ch. iii. 2, 6. Heb. v. 12—14. 1 Pet. ii. 2, 3. Eph. iv. 12, 13.

14. "In this and the next two verses the parallel is further developed and illustrated. *It is not one member, however important, which constitutes the body, but all together*—an argument often employed by orators to excite large bodies of men to unanimity and concord." Bloomfield.

15, 16. οὐ παρὰ τοῦτο οὐκ ἔστιν. The words οὐκ ἔστιν, as Winer has observed (*Gr. d. N. T.* p. 416), here form *one* idea, which is negatived by the preceding οὐ—so that the meaning is: *it does not follow from this that it is not of the body.* On this peculiar sense of παρὰ, *because* (in vulgar English, *all along*) *of*, see Dr. Arnold on Thuc. i. 141, ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν.

24. ἀλλ' ὁ Θεὸς συνεκέρασε κ. τ. λ. "*But God hath attempered*

the various parts of the body, by assigning more abundant honour to any meaner part. By συνεκράσε is meant, *hath blended together the respective advantages of the various members, so as to form a just compound of the whole.*" Bloomfield.

27. ἐκ μέρους, *individually considered.* "Luther translates: ein jeglicher nach seinem Theil; *each individual according to his own part.* This would suit well enough, especially in connection with what follows; but Er. Schmid has already justly remarked against it: *per se phrasis ἐκ μέρους, non distributivam, sed divisivam vel sejunctivam significationem habet, multumque differt a phrasi κατὰ μέρος, particulatim.* I therefore prefer, with Wahl, to explain ἐκ μέρους, *si ex partibus fit æstimatio*; so that the meaning shall be, *As a whole, ye are the body of Christ; individually, ye are members.*" Billroth.

28. καὶ οὗς μὲν—"The Apostle should properly have followed this by οὗς δέ, but since he was about to express the arrangement of the ranks by numerals, he neglects this construction, and proceeds with numerals only. Again, it is not strange that the different *gifts* of the Spirit and *their possessors* are used promiscuously, since for the latter there was not always an appropriate appellation." Billroth.

Ibid. κυβερνήσεις. "What is κυβερνήσεις? a question difficult to be answered, inasmuch as this word in 1 Cor. xii. 28, is ἅπαξ λεγόμενον. In classic Greek it means *guidance, direction, steering*; and is especially applied to the piloting of a ship. Hence many Critics understand it here, as designating *the office of a ruler* in the Church. But how comes such an office to rank *seventh* in the order of precedence, and to have but one or two offices reckoned below it? The *governor* and *guide* of a Christian church would seem more naturally to stand at its head. In the next place, how happens it that κυβερνήσεις stands here in such a position, having next before it ἀντιλήψεις, *opitulatores, curatores* (id. q. διάκονοι), and after it γένη γλωσσῶν? Why does it not stand next before or after προφήτας or διδασκάλους, where we should

almost of necessity expect to find it, if it meant *presidents* or *governors* of the Church?

"Moved by such difficulties, I feel constrained to seek another than a classical meaning for κυβερνήσεις, and as the word is not elsewhere to be found in the New Testament, we must resort to the Septuagint, where it is uniformly the rendering of the Hebrew תִּבְרָתָא, *skilful dexterity, wise foresight, power of prudent or skilful management*. In this very sense κυβερνήσις is plainly employed in Prov. i. 5. xi. 14. xxiv. 6, μετὰ κυβερνήσεως γίνεται πόλεμος. In accordance with this meaning is the Lex. Cyril.: κυβερνήσις· φρόνησις. So the *Glossæ ineditæ in Prov. Salom.*: κυβερνήσις· ἐπιστήμη τῶν πραττομένων: and Hesychius: κυβερνήσις· προνοητικαὶ ἐπιστήμαι καὶ φρονήσεις.

"We may now venture to translate κυβερνήσεις, *skilful discernment or insight**—but in what respect? To answer this, we must go back to vv. 8—10, where we have nearly, if not quite, the same enumeration of spiritual gifts as in vv. 28—30. But there before γένη γλωσσῶν stands διακρίσεις πνευμάτων, which does not appear at all in vv. 28—30, unless it be designated by κυβερνήσεις: and that so distin-

* Macknight translates κυβερνήσεις, *directors*—^κ literally *directions*; the thing performed, as in the former clause, being put for the person who performs it. And as it answers in the order of the spiritual gifts to the *discerning of spirits*, ver. 10, it may be presumed that they who directed the Church, and who decided the law-suits which the brethren (according to the Apostle's directions, ch. vi. 4) brought to them for decision, were fitted for these offices by the gift of discerning spirits." Compare rather ch. vi. 5. "In the catalogue of the spiritual men"—he adds—"given here and ver. 29, no mention is made of *Bishops, Elders, and Deacons*, the standing ministers in the Church. The reason is, the Apostle mentions only those offices to which extraordinary gifts of the Spirit were necessary, and which were to be laid aside when those gifts were withdrawn. Now the offices of Bishop, Elder, and Deacon were not of that kind. It is true many of the Bishops and Deacons in the first age were endowed with spiritual gifts; for the Apostle exhorts the stated ministers of the Church at Rome (Rom. xii. 6—8) to exercise their spiritual gifts in the duties of their several functions. But, as he had none such in his view here, I have translated the word κυβερνήσεις *directors*, rather than *governors*, lest the reader might have thought the Apostle meant by that name the ordinary Bishops and Presidents."

guished a gift, and so important in the then state of the Church, should *not* be included in the latter passage, would be not a little singular. On a comparison, then, of ver. 10 with ver. 28, it is natural to conclude that the Apostle meant to designate the same thing by κυβερνήσεις, as by διακρίσεις πνευμάτων: for as *peculiar skill* and *insight* would be appropriate and necessary to the *discerning of spirits*, so the qualifications for such a duty may have been used to designate the persons who were to perform it. Philology allows this; but above all, the order, concinnity, and consistency of the Apostle's discourse seem to render it necessary, or at least quite probable: and I am the more satisfied with this view of the subject, as I find it was fully embraced by Lightfoot, and Vitranga *de Vet. Synag.* II. 8. p. 507." Stuart. See note on Rom. xii. 8.

31. *Be eager, however, to possess gifts of the better sort; and yet, let your gifts be what they may, I have a still more excellent way (or walk) to point out to you—in the chapter which follows. Compare ch. xiv. 1.*

CHAPTER XIII.

1. ταῖς γλώσσαις τῶν ἀνθρ. καὶ τῶν ἀγ. "An hyperbolic expression, for *with all possible tongues*; comp. iv. 9." And so ver. 2, ὥστε ὄρη μεθιστάνειν is "an hyperbole, for *the making possible what appears impossible*; see the Commentators on Matt. xvii. 20, and xxi. 21." Billroth.

Ibid. ἀγάπην. "This should be rendered, not *charity* (for that does not correctly represent the sense of ἀγάπη, and suggests a wrong idea, as if *almsgiving* were meant), but *love*; not meaning, however (as some explain it), love to God and Man, but, as is required by the context wherein are described the *properties* of this ἀγάπη, love to Man only—i. e. a *Christian* love, founded as to its ultimate object on love to God and regard to His will (see John xiv. 21, 23), and still

more on love to God in Christ, whose express injunction it was that we should love one another as He hath loved us; compare 1 John iv. 11." Bloomfield—who suggests that ἀλαλάζον would more correctly be rendered *clangorous* [why not *clanging*?], "not *tinkling*, which would only suit the κῶδων or *tintinnabulum*."

3. ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, *though I convert all my substance into morsels of bread for the hungry*—compare John xiii. 26. Isa. lviii. 7, διάθρυπτε πεινῶντι τὸν ἄρτον σου. Ibid. 14, ἔσθ' πεποιθὼς ἐπὶ Κύριον, καὶ ψωμίει σε τὴν κληρονομίαν Ἰακώβ τοῦ πατρὸς σου.

Ibid. ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι. "If this is an allusion to what Nebuchadnezzar said of Shadrach, Meshach, and Abednego (Dan. iii. 28), that *they yielded their bodies to be burned, that they might not serve nor worship any god except their own God*, the Apostle's meaning will be: *though I deliver my body to be burned for my religion*." Mac-knight—and so Burton: "καυθήσωμαι. In allusion to Martyrs being burnt. Clem. Alex. Origen. Cyprian."

4. οὐ περπερεύεται, *vaunteth not itself*, or (Marginal version) *is not rash*; Zonaras, Lex. col. 1544: περπερεύεται· προπετεὺς ποιεῖ, ἀτακτεῖ, κατεπαίρεται. Περπερεύεσθαι, according to Casaubon (as cited by Wolfius), differs from ἀλαζονεύεσθαι, in that the latter signifies *to boast falsely of excellencies which one has not*; the former *to make too great a display of what one really has*. "Some have derived it from the Latin word *perperam*, but Cicero uses ἐνπερπερευσάμην in the sense of *showing oneself off* (ad Att. I. 14), and in this sense it is understood here by Theophylact, Valckenaer, &c." Burton.

5. οὐ λογίζεται τὸ κακόν, not, as in the English Version, *thinketh no evil*—in which sense the Article would have been inadmissible—but, *taketh no account of wrong* done unto it; *malum non imputat*, or, as Küttner: "οὐ λογίζεται, *non refert in rationes*"—to which he would have done better to add *injuriā acceptam*, than as he goes on—"τὸ κακόν, h. l. *injuria*; amoris est non cogitare, quomodo aliis possit inferri

incommodum." Compare notes on Rom. iv. 1, 6, and for οὐ ζητεῖ τὰ ἑαυτῆς—*non suis tantum commodis servit*, Kütn.—see on ch. x. 24.

7. Translate: *is all-enduring* (ch. ix. 12), *all-believing, all-expecting, all-persevering*; it *is perfect*, that is, in its endurance of the trials of this life, and in its belief, its habitual anticipation, and patient realization to itself, of a coming Day of God—see Rom. iv. 18. v. 2. viii. 24, 25. 1 Thess. v. 8. 2 Tim. i. 12. ii. 10. 2 Pet. iii. 12.

8. εἴτε γνώσις, καταργηθήσεται. "As the Apostle is speaking of the spiritual gifts, and of their abolition in the Church both in Heaven and on earth, *knowledge* here cannot be taken in the ordinary sense of the word; for in that sense knowledge will exist in Heaven in the greatest perfection, ver. 12; but it must signify the spiritual gift called ch. xii. 8, *the word of knowledge*, and ch. xiii. 2, *all knowledge*. Further, though the Apostle hath mentioned none of the spiritual gifts but *prophecy, tongues, and knowledge*, what he hath said of these is applicable to all the rest. They shall be abolished in the Church on earth, after it hath attained sufficient internal strength to support and edify itself; see Eph. iv. 11—14. They shall be abolished likewise in Heaven, being of no use there, as the Apostle observes in ver. 10." Macknight.

12. δι' ἐσόπτρου. "Εσόπτρον, *specular*, lapis specularis ex quo antiqui fenestras habuerunt, pellucidas quidem, sed si cum nostris vitreis conferantur, multo obscuriores. Βλέπειν δι' ἐσόπτρου, *videre per specular*, locutio est Judaica qua dicunt *Mosen vidisse per specular lucidum, reliquos autem Prophetas per specular non lucidum*; i. e. Moses habuit ex mente Judæorum revelationem Divinam clariorem, reliqui vero obscuriorem. Sic igitur et nos in hoc mundo habemus revelationem sufficientem quidem ad salutem, sed tamen longe obscuriorem illa quam in vita futura habebimus." Kr.

— "Αἴνιγμα, *ænigma*, occulta significatio alicujus rei: ἐν αἰνίγματι, id. q: αἰνιγματικῶς, *obscure*, locutio desumpta est ex Num. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει, καὶ οὐ δι' αἰνιγμάτων." Kütn. Compare 2 Cor. v. 7, διὰ εἶδους.

"On this passage it is proper to observe, that the darkness in which things at present are involved is in some respects necessary : for, as in childhood our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state ; so in the present life, which in relation to our whole existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves the more contentedly in the occupations of the present life. And as, when the season of childhood is over, we attain more comprehensive views of things and put away childish conceptions, reasonings, and occupations ; just so, when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more *see* spiritual things *darkly as in a riddle*, but we shall see them *face to face*, or clearly ; and shall *fully know, even as we ourselves are fully known* of superior beings, or of our most familiar friends." Macknight.

Ibid. καθὼς καὶ ἐπεγνώσθην. "I shall then know God as fully as I have always been known by Him." Burton. Compare Gal. iv. 9. Phil. iii. 12.

13. νυνὶ δὲ μένει. *But for the present*, until that blessed time just spoken of shall come, *there abide* Faith, Hope, Love, *these three* spiritual *graces*, in place of the spiritual *gifts* to be withdrawn when no longer needful to the Church ; *whilst among these foremost*, when compared with either of the other two, *stands Love*—"both for duration," observes Whitby, "as continuing when Faith shall end in Vision (2 Cor. v. 7), and Hope in Enjoyment (Rom. viii. 23, 24) ; and for perfection, as rendering us more like to God and beneficial to Men. Compare Matt. v. 45. Gal. v. 6. Jam. ii. 14—17."

CHAPTER XIV.

"This and the two preceding chapters"—Macknight has remarked—"more than any other parts of the Sacred Volume,

are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the Divine original of the Gospel, which was set before the world in the supernatural gifts wherewith multitudes of the first Christians were endowed. For from the account, accidentally given in these chapters, of these gifts and of the persons who possessed them, of the manner of their communication and operation, and of the uses for which they were intended, we understand that they all proceeded from the Spirit of God, and were most astonishing in their operation; that in every Church great numbers of persons possessed these gifts, having received them either by an immediate illapse of the Holy Ghost, or by the imposition of the Apostles' hands; that the spiritual men exercised these gifts openly before all the world, for the confirmation of the Gospel; and that the Heathens who came into the Christian assemblies (as many of them did; ver. 24) had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the Gospel in the first age met with great opposition every where from the statesmen, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians; yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the Heathen religions in the best peopled and most civilized provinces of the Roman empire.

“And what though the irregularities, which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the Apostle Paul; these irregularities are not now to be regretted. By the direction of God they have been the occasion of our receiving certain and full information concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the Apostles and other spiritual men for the overturning of Heathen idolatry, the establishment of the Gospel throughout the world, and the edification of the Church itself.”

1, 2. *Make LOVE*—that perfection of duty to God and Man; Rom. xiii. 8—*your first and highest aim: be desirous, moreover, of spiritual gifts; but among these more than all, that ye may have the gift of prophesying. For he that among his brethren in the Church (ver. 19. Heb. ii. 12) speaketh in a foreign tongue, speaketh not unto men, but only unto God; for no man understandeth him, albeit in spirit*—wherein “it is not he that speaks, but the Holy Ghost;” Mark xiii. 11—*he is speaking mysteries; things which flesh and blood (Matt. xvi. 17) are insufficient to reveal. “Πνεῦμα h. l. est vis mentis ea quæ capit sensus a Spiritu Sancto impressos per revelationem passivam.”* Küttn.

4. *He that speaketh in a foreign tongue does, at best, but edify himself*—“from this it is plain that the inspired person, who uttered in an unknown language a revelation made to himself, must have understood it; otherwise he could not increase his own knowledge and faith by speaking it. He might also confirm himself in the faith of the Gospel by his consciousness that he was inspired in delivering the discourse.” Macknight—and so Burton: but Billroth; “The οἰκοδομή of the λαῶν γλ. seems to have lain in his own state of elevation and ecstasy—in the vision which, *without his having a clear consciousness of what was shown to him in it, or being able to give others a correct account of it after it was over, nevertheless elevated himself to new spiritual life!*” all which his English translator well calls “very far-fetched and fanciful,” and “an unnecessary mystifying of a very plain subject.” “The statement of the Apostle,” he adds, “seems to be simply this, that when a man spoke with tongues in an assembly of persons who understood only their own mother tongue, his address might be very good, and to himself who understood it very profitable, but for the rest of the Church it was useless. There is nothing in the New Testament to lead us to believe that any man ever was, or ever can be, edified in Christianity by such means as Billroth supposes. *Edification is the result of an intelligent apprehension of truth*, and would be hindered rather than advanced by such ecstasies and visions as those which are here supposed.”

5. Θέλω δέ κ. τ. λ. *My wish* (emphatic) ^a *is that you all should have the gift of speaking in foreign tongues, but more for you to prophesy. For greater* (more highly gifted) *is he that hath the gift of prophecy than he that speaketh in foreign tongues, excepting always—ἐκτός, it being excepted; I would be understood to assert this, subject to the exception or limitation (εἰ μὴ) unless that—he interpret, so that the assembled Church may derive edification from him. Compare vv. 13, 27, 28.*

6. νυνὶ δέ—an *argumentum ad homines*, which he presses home in ver. 12. *Now tell me, Brethren, if I come before you, speaking in tongues which are foreign to you, what good shall I do you my hearers, if I do not speak to you; i. e. so as for you to understand me—ὕμιν λαλήσω, speak within your comprehension; as ἀνθρώποις λαλεῖ vv. 2, 3—either, it may be, in some matter of immediate revelation (vv. 26, 30), or in Scriptural knowledge (2 Tim. iii. 15—17), or in prophesying (ver. 3), or in teaching Christian doctrine; ver. 26. Acts ii. 42. Rom. xii. 7. 2 Tim. iv. 2: compare also 1 Tim. iv. 13.*

7. ὅμως, *even, though it be*—in classic Greek found *after* the word which it introduces, and often where *καίπερ* has preceded—as in Gal. iii. 15, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ.

Ibid. εἰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, *if they give no distinction unto (or in) their notes*—Raphelius has shown from Arrian, Epictet. iii. 6, that φθόγγος, as distinguished from φωνή, means a *musical sound, a note in music.*

8. εἰν ἄδηλον φωνὴν σάλπιγξ δῶ, “q. d. if the trumpeter sound his instrument without proper attention to the distinction of tunes, and therefore make his signals indistinct—not distinguishing between that which sounds *to arms*, and that which signifies a *retreat* or other military evolution—no one will know what to do. So Polyb. xxx, οἱ μὲν αὐληταὶ φυσῶντες ἀδιάφωνα, and Livy xxv. 10, Tuba inscienter inflata,

^a On this use of *δέ*, “for more emphatic designation” (Matth. Gr. Gr. § 616. 1, 2, 3), see Peile on *Æsch.* Choëph. 78: and compare ch. xv. 56.

quis aut quibus signum daret, incertum efficiebat." Bloomfield.

9. *In like manner, ye also with your tongue—except ye give intelligible utterance, how shall men understand what is spoken? for ye shall be as though ye spake into the air.*

10. *There are, it may be—εἰ τύχοι, should it prove to be as I suppose, perchance, peradventure; compare ch. xv. 37, and the more classical use of τυχόν, ch. xvi. 6: also with τοσαῦτα compare Acts v. 8—so many different kinds of languages in the world, and none of them without meaning. If, then, I know not the meaning of the language^b which I happen to hear spoken, I shall be in relation to him that speaketh a barbarian, and he that speaketh will be in my sight—ἐν ἐμοί, coram me, me judice—a barbarian^c. So also in your case, since ye are covetous of spiritual gifts, see that it be for the edification of the Church that ye seek to be thus distinguished above your brethren: compare ch. viii. 8, and with πνευμάτων, expressing here in one word what the Apostle has elsewhere described as πνεύματος ἁγίου μερισμοὶ κατὰ τὴν τοῦ Θεοῦ θέλησιν (Heb. ii. 4), compare ver. 32. ch. xii. 10, 11.*

13. προσευχέσθω ἵνα διερμηνεύῃ, *let him pray for the ability to interpret—ἐνταῦθα δέικνυσιν ἐν αὐτοῖς ὃν τὸ χάρισμα· προσευχέσθω γάρ φησι, τουτέστι τὰ παρ' ἑαυτοῦ εἰσαγέσθω (let him plead his own cause)· καὶ γὰρ ἐὰν σπουδαίως αἰτήσῃς, λήψῃ· αἶτει τοίνυν μὴ γλώττης ἔχειν χάρισμα μόνον, ἀλλὰ καὶ ἐρμηνείας ἵνα πᾶσιν ὠφέλιμος γένη καὶ μὴ ἐν σεαυτῷ μόνῳ κατακλείσῃς τὸ χάρισμα: Chrysostom.*

14. *For if I pray before the assembled Church in a foreign tongue, my spirit within me (ch. ii. 11) prayeth, but my mind,*

^b On this *hypothetic use* of the Article see note on Rom. ii. 15. iv. 15.

^c "The Scythian philosopher Anacharsis said that among the Athenians the Scythians were *barbarians*, and among the Scythians the Athenians were *barbarians*. In like manner Ovid, Trist. v. 10, *Barbarus hic ego sum, quia non intelligor ulli*. This is the sense which the Apostle affixes to the word in this passage." Macknight. Burton compares Pliny, vii. 1: "Tot gentium sermones, tot linguæ, tanta loquendi varietas, ut exterius alieno pæne non sit hominis vice."

as brought out in this ill-timed use of the gift which it has from God (ver. 18), *is without fruit* unto His glory (John xv. 8. Rom. i. 13. Phil. iv. 17. Heb. xiii. 15), seeing that it ministers no grace unto my hearers; Eph. iv. 29. Col. iv. 6. "*Neminem alium sensus mei juvant.*" Kütn.

15. τί οὖν ἐστι; *Quid istuc^d ? Quid attinet igitur ? To what purpose, then, is it* that I pray in a language which my hearers do not understand? To no one purpose of congregational worship (comp. ver. 26). *I will pray* indeed *with my spirit* (i. e. *fervently* before that Teacher of hearts who "knoweth what is the mind of the Spirit" within us), *but I will pray also with my mind^e* (i. e. *intelligibly* before my fellow worshippers)—for (to apply here the sentiment of Æschylus, Agam. 1015, ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ) it is *through the medium of mind* (ver. 19) that the word, whether of exhortation or of prayer, finds an effectual entrance into the listening ear—*I will sing with my spirit, but I will sing also with my mind. For, unless this be the rule of our public devotions, what though thou shalt have offered a blessing with thy spirit—ever so fervently on thy part (ver. 17)—how shall one whose position in the Church is that of an undistinguished person—i. e., how shall any lay member of the congregation, one whose place it is to follow, not to lead, the devotions of others—say Amen after thy thanksgiving, seeing he understandeth not what thou sayest^f?* "The Apostle's question implies that it was

^d This is a Latin phrase, often found in Terence, to express *tardy assent* and *half-reluctant acquiescence*; see, for example, *Andria*, Act iii. Sc. 3, 40. *Heautont.* Act v. Sc. 5, 9, where it may be rendered *What does it signify? what great matter is it?* and compare Acts xxi. 22: τί οὖν ἐστι; πάντως δεῖ πλῆθος συναλθεῖν . . . τοῦτο οὖν ποιήσων κ. τ. λ.: slightly different from which is our Apostle's use of the same expression in the text.

^e Küttner translates: "*optabo ut non modo precari possim animo, i. e. cum devotionis solo affectu, sed et mente, i. e. reflexione et sensu qui intelligitur.*"

^f Doddridge well remarks here: "Had the most zealous Protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the Church of Rome, it is difficult to imagine what he could have written more full to the purpose than the Apostle hath done here." And well does he add for the perpetual admonition of Christian pastors and teachers, that "a height of composition, an abstruseness of thought, and an obscurity of phrase which ordinary Christians cannot understand, is really a *speaking in an unknown tongue*, though the language used be the language of the country."

the custom in the Christian Church from the beginning for *all* the people, in imitation of the ancient worship, to signify their assent to the public prayers by saying *Amen* at the conclusion of them. Of this custom in the Jewish Church we have many examples; see Deut. xxvii. 15. 1 Esdras ix. 47. Neh. viii. 6." Macknight—who remarks also that Josephus, Antiq. iii. 9. 1, uses the word *ιδιώτης* to denote a *private individual*, as distinguished from the priests.

18. εὐχαριστῶ τῷ Θεῷ μου. . . . λαλῶν, *I have to thank my God for the gift of speaking*—as though he had said: *By the grace of God who hath made me what I am, I have the gift of speaking in foreign tongues in larger measure than any of you: compare ch. xv. 10.*

20. *Brethren, do not by making a vain-glorious use of your spiritual gifts shew yourselves children in intellect; but in guile only (ch. v. 8) be child-like, whilst in intellect ye shew yourselves full-grown men.*

21. ἐν τῷ νόμῳ, *in the Jewish, or Old Testament, Scriptures; see note on Rom. iii. 19.* "The quotation is from Isa. xxviii. 11: *With stammering lips, and another tongue, will He speak to this people [and ver. 12: yet they would not hear], where critics observe that the words rendered by our Translators with stammering lips, ought to have been with mocking lips, in which sense the LXX understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language seem to the persons to whom they speak to stammer and to mock them."* Macknight. Compare Acts ii. 12—18.

22. *So that the gift of Tongues, you see, is intended to be an evidence of the truth of Christianity (Mark xvi. 15, 17, 20) not to believers in Christ, but to such as have not yet been converted to the faith; whereas the gift of Prophecy is not for*

§ "This assertion of St. Paul affords a satisfactory explanation of that arrangement of Providence by which the miraculous gift of languages was con-

unconverted persons, but for believers, and therefore is more edifying to an assembled congregation of Christians: vv. 4, 5, 17, 24, 39. "Some are of opinion that Isaiah in the words just quoted alludes to Deut. xxviii. 49, and that by God's speaking to the unbelieving Jews with another tongue is meant His punishing them by a foreign nation. But that sense of the Prophet's words agrees neither with his design, nor with the Apostle's. Isaiah evidently foretells the methods which God in future times would use for converting the unbelieving Jews, and among others, that He would speak to them in foreign languages; that is, in the languages of the nations among whom they were dispersed. The passage therefore is a prediction of the gift of speaking foreign languages to be bestowed on the first preachers of the Gospel. From the prophecy thus understood the Apostle's conclusion is clear and pertinent." Macknight.

23—25. *Suppose, then, the entire Church in your city to have assembled itself together for Divine worship, and all who have this gift to be speaking in different tongues; and suppose there to have come in among you persons uninspired, or persons who have not yet embraced the Christian faith, will they not say that ye are mad? But suppose now all who are specially gifted for this purpose (ver. 30) to be prophesying—i. e. speaking under the guidance of God's Spirit, for the edification and encouragement of their Christian brethren; vv. 3, 31—and suppose there to have come into your assembly one not yet converted to the faith, or one undistinguished as a spiritual person (ch. iii. 1), he finds himself^h in respect of his past unbelief and slowness of heart convicted by all, taken to task by all (ch.*

finer to the early ages of the Church, when the cause of Revelation stood in more urgent need of these extraordinary aids than it can be said to do at present." Bp. Shuttleworth.

^h Such appears to be the exact force of these Presents Passive ἐλέγχεσθαι, ἀνακρίνεσθαι—with which compare Luke vii. 47, ὃς δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, *he who feels (as the self-righteous Pharisee) that he has little forgiven him loveth God little*. And a memorable illustration have we here of our Lord's words in John xvi. 8—11. The unconverted Heathen and the unspiritual Christian, each in his measure of grace, is awakened to new and increasing convictions "of sin, and of righteousness, and of judgment."

ii. 15. ix. 3. Heb. v. 12), and so the secrets of his own heart (read αὐτοῦ) are set before him (Psa. l. 21), and so lastly falling on his face he will worship God, and report to others also that God is indeed in the midst of you (Matt. xviii. 20. John xiv. 17.)

26—33. *What good then is there, Brethren, in this? that when ye meet together as a Christian congregation, each one of you hath a psalm, hath a doctrine, hath a foreign language, hath a revelation, hath an interpretation to communicate—all eager to display your spiritual gifts—let every thing on such occasions be done with a single eye to edification. Whether it be in a language unknown to the meeting that there is some speaking, let it be so arranged that not more than two shall speakⁱ, or at the most three, and these in turn; and following each one that speaks let one interpret—or, in case there be no interpreter present, let him keep silence in the assembly, and have his gift, i. e. (compare note on Rom. xiv. 22) be content that it is known, only unto himself and unto God—and so too, if there be inspired teachers present, let only two or three speak, and the rest judge what they say (ver. 37. ch. x. 15. xii. 10); and in case a revelation be made to another person sitting by as a hearer only, let the first hold his peace, that the other may rise and address the meeting. For, in this way, one by one ye may, if ye will, all be spiritual instructors—so that all in turn shall be instructed, and all receive exhortation (ver. 3)—and this is certain, inspired men's spiritual gifts are not irrespective of, but strictly subordinate^k always to men*

ⁱ Macknight argues from the use of τὸς λαλεῖ in the singular, that the speaking by two or at most by three cannot mean *persons*, and would therefore supply λόγους, *sentences*; and he is followed herein by Bp. Shuttleworth, who imagines the Apostle to have adopted this regulation from (what he shews from Prideaux to have been) the established mode of reading the books of the Old Testament in the Jewish synagogues: but for the use of τὸς “answering to a plural” see Matth. Gr. Gr. § 434. 2. b, and compare ver. 27 with ver. 29.

^k “ὑποτάσσομαι, *subjicio me ordini*: πνεύματα—ὑποτάσσεται, *spiritus prophetarum* (i. e. doctrinæ revelatæ et dona iis concessa) *prophetis se subordinant*. Non potest aliquis dicere: *atqui ita urgeor, ut differre nequeam*. Apostolus vult, ut nimirum primo nullus loquatur, dum alter adhuc loquitur; deinde non ex praritu contradictionis secum dissensiant et altercentur, sed potius doctrinæ

inspired; for God, from whom each has his gift, one man after this manner, another after that (ch. vii. 7), is not the Author of insubordination, but of peace, as witnessed in all the assemblies of His saints.

“If ye Corinthians, then”—the Apostle implies here—“would approve yourselves as a true Church of God, *let all things* in your solemn assemblies *be done with due decorum and order*; ver. 40. *Wait one for another*, as in the devout celebration of the Lord’s Supper and its attendant Agape (ch. xi. 33), so also in the congregational use of those spiritual gifts which that *One God who is the internal worker of them all in all* (ch. xii. 6) distributes in each case, not for this or for that man’s gratification or aggrandisement, but for the common benefit of His Church; and believe that, where the spirit of *true Churchmanship* is, there is order, there is love, there is that genuine liberty of speech and action which shrinks from all approximation to licentiousness.”

In illustration of ver. 32, we may remark, that if Zedekiah the son of Chenaanah had *been* the inspired prophet which he pretended to be, he would not have “smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?” 1 Kings xxii. 24.

34. ὁ νόμος λέγει—sc. Gen. iii. 16, καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει. Compare 1 Tim. ii. 12.

36. “The Apostle fortifies the injunctions contained in this and the two preceding chapters (but chiefly those in the foregoing verses, especially ver. 33, which refers to the example of *other* churches) by adverting to a *fact*—namely, that the Corinthians had no priority of conversion to plead, or any superiority over other churches which might give them a privilege to deviate from the general practice; as if theirs were the mother Church, or the only Church. There is an allusion to Isa. ii. 3.” Bloomfield.

ab uno ecclesie ministro propositæ judicio reliquorum doctorum subiciantur.” Küttner.

37, 38. "He means this as a *test* of their being really inspired or not: if they were, they would find out that he was giving the commands of the Lord; if they did not find it out, they were not inspired." Burton.

CHAPTER XV.

1. "The words of the first and second verses are so arranged by Griesbach, that *τίνι λόγῳ εὐηγ.* ὑ. are made to depend upon *εἰ κατέχετε*, and are included within brackets. To give the meaning correctly, we must follow Beza in regarding the construction as presenting a case of attraction, so that the words *τίνι λόγῳ εὐηγ.* ὑ. contain the leading matter, and are the proper object of *γνωρίζω*—as though the Apostle had written, *γνωρίζω ὑμῖν, τίνι λόγῳ εὐηγ.* ὑμ. τὸ εὐαγ. δ εὐηγ. ὑμ., δ καὶ παρελάβετε κ. τ. λ." Billroth. Translate *I wish, moreover, to certify unto you, Brethren* (Gal. i. 11), *of the Gospel which I first preached unto you—that Gospel^a which ye received, wherein ye stand* (Rom. v. 3), *whereby ye are to be saved* (Acts ii. 47)—*in what terms^b I preached it to you, if ye remember*; as ye surely must do, *unless I am to suppose that ye have* (it being excepted, that ye have *not*) *in mere levity embraced the Christian faith: εἰκῇ, without sufficient reason*; Matt. v. 22. Col. ii. 18.

3. ἐν πρώτοις, "*among the principal, fundamental truths of the Gospel.*—δ καὶ παρελάβον: this is said by way of commendation and confirmation of his doctrine, that he did not *invent* it, but had simply delivered what he had received from God. See ch. xi. 23. Gal. i. 12." Bloomf.

^a The *epexegetic* force of the thrice-repeated καὶ—δ καὶ . . . ἐν ᾧ καὶ . . . δι' οὗ καὶ—might be expressed by thrice repeating the one common antecedent: *that Gospel which ye received, that Gospel in which ye stand in covenant with God, that Gospel by which, if saved at all* (Acts iv. 12), *ye are saved.*

^b *Quo sermone vobis evangelizaverim*—Kütt. : *Anglice, what was the tenor of my first preaching of Christ unto you.*

Ibid. κατὰ τὰς γραφάς—see Isa. liii. 5—8. Dan. ix. 26: and for the reference in the next verse Jonah i. 17, which our Lord Himself has told us is a typical prophecy of His *continuing three days in the heart of the earth*; Matt. xii. 40. See also Ps. xvi. 10, as quoted and applied in Acts ii. 31.

5. ὡφθῇ Κηφᾶ. "After His Resurrection our Lord *appeared first to Mary Magdalene* (Mark xvi. 9), but as no woman was employed to testify this truth to the world, St. Paul did not think it necessary here to mention any of His appearances to the women (Matt. xxviii. 9). His appearance to Peter is mentioned Luke xxiv. 34." Macknight—who adds on τοῖς δώδεκα: "Although Judas Iscariot was dead before Jesus shewed Himself to His Apostles, they might still be called *the Twelve*, whatever their number was; as *the Twelve* was a name not of number, but of office; like *Triumviri*, *Decemviri*, &c., among the Romans. I hold therefore that under this expression *all* our Lord's appearances to His Apostles, from the time He rose to the time He shewed Himself to the five hundred brethren at once, are comprehended; not only those related by the Evangelists (Mark xvi. 12, 14. John xx. 19, 26. xxi. 1), but those also which they have omitted. For that they omitted some, is certain from Paul's mentioning an appearance *to James*, which none of them have taken any notice of"—and again on ver. 6: "None of the Evangelists have expressly mentioned this appearance. But St. Matthew seems to hint at it, ch. xxviii. 10, where Jesus (as he informs us) having appointed a particular mountain, perhaps that on which He was transfigured, for shewing Himself to His Disciples—and also having previously fixed the *time* of His appearing—it is reasonable to suppose that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble at the time and place appointed."

Burton remarks: "It might have been thought that this happened in Galilee (Matt. xxviii. 16); but, if St. Paul followed the order of time, it would seem to have been at Jeru-

saalem: and the *five hundred* may have been Galilæans who went up to the Feast" (John iv. 45).

7. Ἰακώβου. "In the Gospels there is no mention of this appearance; but the Fathers speak of it, and tell us that the person thus honoured was *James the Less*, or younger, *our Lord's brother* (i. e. His cousin-german), and Author of the Epistle which bears his name. Eusebius says, this appearance happened in the first year after our Lord's Resurrection; but, from the order in which Paul has placed it here, it happened more probably before our Lord's Ascension, at which all the Apostles were present." Macknight—and Burton, in like manner, understands εἶτα τοῖς ἀποστόλοις πᾶσιν to refer to the Ascension, as recorded in Luke xxiv. 50. Acts i. 9. On the other hand, Calvin—who follows Chrysostom: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὥς οἱ ἐβδομήκοντα—says, "By *all the Apostles* I understand not only the Twelve, but also the Disciples on whom He had laid the office of preaching the Gospel." See Luke x. 1.

8. *And last of all, as it were by the abortive one of the Apostles, He was seen* (ch. ix. 1) *by me also.* "Ἐκτρωμα, *partus abortivus*; ita Paulus semetipsum vocat, quia non modo ordinario ad Apostolatam per electionem et informationem Christi, sed subito et extra ordinem. Qui Romæ extra numerum XII. in Senatum allegebantur, dicti fuerunt *abortivi*; teste Suetonio in Octavio c. 35." Küttner.—and so Bp. Middleton in loc.: "In Job iii. 16, and Eccles. vi. 3, compared with ver. 5, the ἔκτρωμα is expressly said to be that which *never sees the light*: the same thing is asserted in the Hebrew of Ps. lviii. 9: and in the only remaining place in which ἔκτρωμα occurs in the LXX, they have made it to represent what in the original signifies, *as one who is dead in the womb*. It is, therefore, hardly to be believed that St. Paul meant to use ἔκτρωμα in the same sense with the LXX; for, according to this, to say *He was seen by me ὥσπερ ἐν τῷ ἐκτρώματι* would involve a contradiction. Judging merely from the context, and from the tenor of the argument,

ἔκρωμα might be supposed to mean a *last-born child*; especially if there were a prevalent notion that such children in one respect resembled ἐκρώματα, by being smaller and less perfect than others^c—as is the opinion at this day, among our country-people, with respect to the last-born offspring of multiparous animals at a given birth. This meaning would suit both the ἔσχατον πάντων which precedes, and the ἐλάχιστος which follows; and the whole of the reasoning would be clear and connected. That the word, indeed, ever has this sense is more than I can prove; and yet that some such idea was entertained by Commentators of considerable antiquity, may, I think, be collected from an expression of Theophylact, who, after stating the common reasons why St. Paul should call himself ἔκρωμα, subjoins: τινὲς δὲ τὸ ὑστερον γέννημα ἔκρωμα ἐνόησαν. In that way of understanding the passage, ἐκρώματι would have the Article *as opposed to the other Apostles just mentioned*, and being therefore in its nature definite and monadic.”

10. οὐκ ἐγὼ δὲ κ.τ.λ. “He ascribes (as Bp. Beveridge observes) the glory of all he did to the grace of God; nevertheless *he* was the person that *did* it by that grace. That the words are by no means subversive of free-will in Man, is acknowledged even by St. Augustine, *de Gratia et libero arbitrio*, ch. iii.: ‘*Non ego autem*, i. e. non solus, *sed Gratia Dei mecum*; ac per hoc, nec Gratia Dei sola, nec ipse solus, sed Gratia Dei cum illo.’ Compare Phil. ii. 12, 13.” Bloomf.

11. “But whatever comparison may be made between me and the other Apostles, *our doctrine is the same; we all preach the Resurrection, and this was the faith which you received at your conversion*. For this use of πιστεύειν see ver. 2. Rom. xiii. 11. Eph. i. 13.” Burton—who remarks on ver. 13: “The doctrine of the Resurrection is this. The promise^d of Eternal Life was lost by Adam, and all his descendants were condemned to death without any promise of rising again. Christ undertook to represent the whole human race, and to

^c “ — ut abortivus fuit olim Sisyphus :” Hor. Sat. I. iii. 46.

^d Rather, the original gift—compare ver. 45. Gen. ii. 7.

subject Himself to death for them. God accepted His death as a fulfilment of the sentence pronounced upon Adam ; and when Christ rose again, the whole human race was enabled to rise again"—compare ver. 22. Rom. iv. 25—and again on ver. 21 : " It was necessary that some *Man* should recover that power of living for ever which Adam had lost, and this could be done only by his keeping the covenant of perfect obedience which Adam broke:" compare 1 Tim. ii. 5, 6. Heb. ii. 10. v. 8. 1 Pet. ii. 24. iii. 18. iv. 1, 2.

I cannot agree, however, with this learned Annotator when he adds on ver. 13 : " St. Paul here says that, *if the dead do not rise again, then* the power of rising again was not given them by Christ, and consequently *Christ did not rise again* : for, if He had risen, He would have enabled all men to rise again"—still less with Macknight : "*For if there be no resurrection of the dead, neither hath Christ been raised*, because, having promised a falsehood (Matt. xvi. 27. John v. 28, 29), certainly God would not raise Him"—for this is needlessly to involve the Apostle's reasoning, which from ver. 12 to ver. 20 turns simply upon this plain inference: If, as some say, there is no such thing as rising from the dead, then has not Christ—who died, and that (as I have told you) for our sins—been raised. *For* (ver. 16) *if there be no such thing as rising from the dead, then assuredly Christ has not risen. But, if Christ has not risen, vain is your faith in Christ ; ye are yet in your sins.* " It was the *sin* of Adam which made him subject to death, and lost him the power of living for ever. If Christ has not recovered for us this power, we are still subject to that grievous penalty of sin." Burton. Compare Rom. v. 12, 18. vi. 23.

19. *They have perished*, he says, those little ones *that have fallen asleep in the faith of Christ*—for, if they are not to rise again to another and better life, what record have they left of themselves in the life that now is? *If it be only in this life that we are hopeful* (have a good hope ; ch. xiii. 7) *in Christ, we are more to be pitied than any class of men*—for (see ver. 31. ch. iv. 9. 2 Cor. iv. 10, 11) *we die daily*.

20. *But now, that Christ has been raised from the dead, a*

first-offering has been made to God of them that have been laid to sleep—this, which would seem to be the true meaning of this verse, is obtained by understanding the words Χριστός ἐγήγεραι ἐκ νεκρῶν to be a mere *epezegegesis* of νυνὶ δέ, to which it may stand in apposition, or be connected by an ellipsis of ὅτε or ὅτι (less harsh than that by which the received version would connect ἐγήγεραι and ἐγένετο), whilst in the main proposition of the verse (as it then stands) there is a most expressive metaphor, on which Macknight: “The Israelites were commanded (Lev. xxiii. 10, 11) to bring, on the morrow after the Sabbath with which the Passover week began, *a sheaf of the first-fruits of their harvest* to be waved by the Priest before the Lord, who by accepting it made it both a sample and a pledge of the harvest to follow. In allusion to that rite, Christ, who rose on the very day on which the first-fruits were offered, is called *the first-fruits of them who have fallen asleep*; because He is the first who was raised from the dead to die no more, and because His Resurrection is an example and an earnest of the General Resurrection^e. In proving the Resurrection of the Dead, the Apostle with great propriety insists on Christ’s Resurrection; because, as Doddridge observes, on whatever principle the Resurrection is denied, Christ’s Resurrection shews the futility of the denial. *The Resurrection of the Body* is not a thing impossible, seeing it was accomplished in Christ; neither is it a thing mean and sordid, seeing He hath condescended to partake of it.”

22. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ κ. τ. λ. “Sicut Adam non sibi soli mortuus est, sed nobis omnibus; ita sequitur neque Christum, qui est antitypus, sibi tantum resurrexisse. Venit enim, ut omnia instauraret quæ in Adam pessundata erant.

^e So Theodoret: τῇ ἀπαρχῇ πάντως ἀκολουθήσει τὸ φάσμα—with manifest reference to Rom. xi. 16—and so Calvin: “Quemadmodum in primitiis totius anni proventus consecratur, ita vis resurrectionis Christi ad nos omnes diffunditur: nisi malis simplicius accipere, delibatum in Ipso fuisse primum fructum resurrectionis. Ego tamen magis probo hoc sensu dictum, quod *reliqui mortui Eum sequentur, quemadmodum tota messis primitias*; atque hoc confirmat proxima sententia.”

Causa mortis est Adam, et nos in ipso morimur: ergo Christus, cujus officium est nobis restituere quæ in Adam perdimus, nobis vitæ causa est; Ejusque resurrectio hypostasis [*a realization*; Heb. xi. 1] et pignus est nostræ. Et sicut ille mortis principium, ita Hic vitæ. Quinto capite ad Romanos eandem comparisonem exsequitur; sed hoc discrimen est, quod illic de vita et morte spirituali disputat, hic autem agit de resurrectione carnis quæ spiritualis vitæ fructus est." Calvin *in loc.*

24. τὴν βασιλείαν, *His Mediatorial Kingdom*; for which see Matt. xxviii. 18, and compare Ps. ii. 6. Dan. vii. 13, 14. John xviii. 37. This delegated authority (John iii. 35. v. 22, 23), this *Imperium in Imperio* (if the expression may be allowed), shall then cease and determine (ver. 28) when the gracious purpose for which, *as Son of Man*, THE CHRIST was declared thenceforth to be the Son of God (Rom. i. 4), shall at length have been accomplished in the subjugation to Him, and sanctification through His Spirit, of *all whom* (it shall be seen at that day, and acknowledged before men and angels, that) *the Father hath given Him*; John vi. 37, 39. xvii. 2.

25. δεῖ γὰρ κ. τ. λ. "The δεῖ seems chiefly meant of the necessity of fulfilling the Scriptures[†], which *cannot be broken*. This is clear from the words of David, Ps. cx. 1, which follow." Bloomf.—who adds on ver. 27: "The words of the Psalm (viii. 6) were primarily meant of the *first* Adam, as the Representative of the Human Race; but are here, and in Heb. ii. 6, referred in their secondary and mystical application to the *second* Adam, Christ. Indeed, the whole Psalm is referred to the Messiah by our Lord Himself, Matt. xxi. 16. Before εἶπυ supply ἡ γραφή."

28. ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. "He saith not *that the Father* (mentioned in ver. 24), but *that God may be all in all*; and so he seems to lead us to that interpretation of the Godhead which comprehends *Father, Son, and Holy Ghost*, and then the import of the phrase will be this: That the

[†] Compare Luke xxii. 37. xxiv. 26, 27. Acts i. 16, &c.

Godhead may govern all things immediately by Himself, without the intervention of a Mediator between Him and us to exact our obedience in His Name, and convey to us His favours and rewards; we being then to render all our duty immediately to Him, and derive all our happiness immediately from Him." Whitby—and so Küttner: "Etymologia τοῦ ὑποταγήσεται haud nimis premenda videtur. Verte: *subjiciet se*; sic enim Passiva sæpissime intelligenda sunt. "Ἰνα ᾗ—παῶσι, *ita ut Deus sit*, i. e. esse cognoscatur, *omnia apud omnes creaturas*; i. e. ut imperium Ejus solum valeat, quia non opus erit porro Christi Mediatoris regimine. Πάντα εἶναι alicui dicitur is qui omnia apud eum potest, a quo hic omnia expectat."

29. οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. "Müller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to *vicarious Baptism*. Epiphanius says that this was practised by the Cerinthians, who probably began in the first century; and he and Tertullian mention it of the Marcionites, who appeared in the second century. St. Paul would then argue thus: If there be no Resurrection, why are even Heretics^s so firmly convinced of it, as to baptize a living person for the dead? and he then adds τί καὶ ἡμεῖς—*why also do we* the orthodox Christians *expose ourselves &c.*" Burton—and so Wells: "*Else what shall they do*—i. e. to what purpose do they so—*who are baptized for the dead*, i. e. for those Christians [*Catechumens*, he means] who have happened to die before they could be baptized, *if the dead rise not at all? Why are*

^s "The difficulty which so many feel in admitting that Paul would have borrowed an argument for his own doctrine from the practices of Heretics, instead of rather condemning these, may be removed by the closing remark in the following passage from Ambrosiaster: *In tantum ratam et stabilem vult ostendere Resurrectionem Mortuorum, ut exemplum det eorum qui tam securi erant de futura Resurrectione, ut etiam pro mortuis baptizarentur, si quem forte mors prævenisset, timentes ne aut male aut non resurgeret, qui baptizatus non fuerat: vicus nomine mortui tingeatur. Unde subjicit: quid et baptizantur pro illis! EXEMPLO HOC NON FACTUM ILLORUM PROBAT, SED FIXAM FIDEM IN RESURRECTIONE OSTENDIT.*" Billroth.

they then baptized for them, since it is manifest that they can thereby advantage them nothing? Whereas this practice of some living friend being baptized for one that has happened to die before he could himself be baptized, is an argument that it is supposed some advantage will thereby accrue to the dead person in reference to a Future State, and consequently that there is a Resurrection." And to this Paraphrase he appends the remark: "That this sense is the most easy and agreeable to the literal signification of the words, must be confessed by all. And that the same was probably designed by St. Paul, will appear by considering not only that this sense is followed by Tertullian and Ambrose [Ambrosiaster], but also that there seems to be no great difference between being thus baptized in the stead of a deceased person, and making the Baptismal sponson in the stead of an Infant; but the one may be allowed as well as the other."

31. *Every day am I in peril of dying* (2 Cor. i. 8—10. xi. 23, 26), *I protest by that rejoicing on your behalf which I have in Christ Jesus our Lord*; compare 1 Thess. ii. 19. "It was the custom anciently to swear by such things as were the objects of men's greatest affection^h. The Apostle therefore, on this solemn occasion, swore by what was the subject of his continual glorying, the conversion, namely, of the Corinthians, whereof God had made him the instrument." Macknight.

32. κατὰ ἄνθρωπον. The sense of these words, as gathered from ch. ix. 8. Rom. iii. 5. vi. 19. Gal. iii. 15, in all which passages they have one uniform meaning—and more correctly given in the Marginal reading, *to speak* (or *speaking*, λέγων) *after the manner of men*, than simply (as in the received version) *after the manner of men*—determines the sense of ἐθνηομάχησης also, as used here metaphorically, and (like the καθ' ἡμέραν ἀποθνῆσκω of the preceding verse, which is

^h See, for example, Æsch. Sept. c. Theb. 525. ed. Blomf.

δμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον Θεοῦ
σίβειν πεποιθώς, ὀμμάτων θ' ὑπέρτερον.

made here the foundation of the Apostle's argument from his own case) with reference to *the affliction* which had recently befallen him in *Asia* (2 Cor. i. 8), for which see Acts xix. 23—31. "And when we consider"—observes Dr. Bloomfield—"that, as is proved by philological illustrators, such a use of *θηριομαχέω* was usual in that age—being found in Ignat. Epist. to the Romans, ch. v. ¹; to which I am enabled to add from Liban. Epist. 606. 1, *ἀ ἐποίουν ἂν περὶ Σωκράτην, εἰ κατὰ Σωκράτην ἐγεγόνειν, ὅτε αὐτῷ τὰ θηρία ἐπέκειτο, συκοφάνται τρεῖς*—there is great reason to think that this interpretation is the true one." Compare Ps. lvi. 1. Tit. i. 12, and Theophylact on this passage: *Θηριομαχίαν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην. Τί γὰρ οὗτοι θηρίων διέφερον;*

Translate: *Though I have fought (as men speak) with wild beasts at Ephesus, what good have I done, if there be no rising from the dead^k?* On this supposition—instead of seeking, like Him whose name we bear (John ix. 4. Acts x. 38), as we have opportunity, to do good unto all men (Gal. vi. 10), let us adopt rather the maxim of the worldling and the sensualist—*let us &c.*: compare Isa. xxii. 13. Wisdom ii. 1—9.

33. *φθείρουσιν ἡθ. χ. δ. κ.* "This is generally said to have been a verse in the *Thais* of Menander, but Clement of Alexandria calls it a *tragic* Iambic, and Socrates (*Hist. Eccl.* iii. 16) quotes it as proving that St. Paul read Euripides. Perhaps Menander took it from Euripides." Burton.

34. *ἐκνήψατε δικαίως*, Luther translates *wake right up*; and so Schmidius contends that *δικαίως* is best translated "in a modal sense, *fully, completely, perfectly*"—whilst Dr. Bloom-

ⁱ Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὃ ἐστὶ στρατιωτῶν τάγμα. Lucian in like manner, speaking of the Philosophers: Οὐ γὰρ τοῖς τυχεῦσι θηρίοις προσπολεμῆσαι δέησει μοι, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ δυσελέγκτοις.

^k νεκροί, here and in vv. 16, 29, not *the dead*, but—the Article being necessarily omitted in what Bp. Middleton distinguishes as "an utterly exclusive proposition"—*when men are dead; after death.*

field, with Macknight and Burton, interprets it : *as is fit, as you ought to do*. But if we compare the use of the adverb in Thucyd. i. 21, τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως (Angl. *so as to become incredible*) ἐπὶ τὸ μυθῶδες ἐκνευικηκότα, and other passages adduced there by Göller and Arnold, we shall be satisfied with the received translation, *Awake to righteousness*—Be sober (1 Pet. iv. 7. v. 8), *be wide awake so as to be found*, as a converted people, *accepted with God*—ὥστε δικαιοῦσθαι, Rom. ii. 13—*and cease from sin*. Compare the LXX in Gen. ix. 24. 1 Sam. xxv. 37. Joel i. 5: see also 2 Tim. ii. 26.

Ibid. ἀγνοσίαν Θεοῦ—compare our Saviour's expostulation with the Sadducees, Mark xii. 24—27.

36. ἄφρον, σὺ δὲ σπείρεις—*Foolish*, unreflecting man, whoever thou art, that on the mere ground of the present decomposition of dead bodies art tempted to question God's power to raise the dead, and to urge the shallow objection, *with what sort of body do they come?* Why! *what thou thyself sowest, &c.* "The σὺ here is emphatic: Thou art a man without understanding, since thou wilt not allow thyself to be taught by thine own experience; for, in order that a new plant may be produced from the seed-corn, the latter must first corrupt: comp. John xii. 24." Billroth.

"The meaning of the passage is well expressed by Professor Dobree, as follows: The living body is, like a seed, organized matter united with a vital principle: when the body dies, and the seed is sown, the organized matter is thrown off, and replaced by other matter of different form and properties¹." Bloomf.

38. καθὼς ἠθέλησε. "God is said to give it a body, *as He*

¹ "St. Paul's illustration of this mysterious question, therefore, is perfectly apposite. The grain of wheat is cast into the ground; the full and perfect stem, blade, and ear spring from it, all differing from the original seed in form, size, colour, and in their constituent material particles; yet *the continuity of existence is never for a moment interrupted*, but, whilst minute portions of the substance are successively withdrawn, the gradual substitution and assimilation of others build up the entire plant to the full development of its growth." Bp. Shuttleworth.

pleases, because we know not how that body is produced; and the Apostle's leading thought is, that it is absurd to argue against a Resurrection on a principle so palpably false as that must be, which supposes us to *understand* all the processes of the Divine Works." Doddridge.

39. "If the term *flesh* may be applied to things so different as a Man and a Fish, the term *body* may be applied as well to that which is buried, as to that which rises again, though they differ greatly. Again, we talk of heavenly *bodies*, and earthly *bodies*; and by the same analogy, both that which is buried, and that which is raised, may be *a body*." Burton.

41. "This is often quoted as proving that there will be degrees of happiness hereafter; but perhaps it only shews that the body which is buried, and the body which is raised, may be as different as the sun and the stars." Burton, and so Calvin: "In applicatione vulgo erratur: putant enim Paulum dicere voluisse, *a Resurrectione diversos fore honoris et gloriæ Sanctis gradus*; quod quidem verissimum est, aliisque Scripturæ testimoniis probatur, sed nihil ad Pauli mentem. Non enim disputat, qualis futura sit conditionis diversitas inter Sanctos post Resurrectionem; sed quid nunc differant corpora nostra ab iis quæ olim recipiemus." On the other hand, Chrysostom, followed by the majority of interpreters: Ἐπειδὴ τὸν περὶ τῆς ἀναστάσεως κατεσκεύασε λόγον, δείκνυσιν λοιπὸν ὅτι πολλὰ τῆς δόξης τότε ἡ διαφορὰ, εἰ καὶ ἀνάστασις μία.

42. οὕτω καὶ ἡ ἀν. τ. ν. "So is it with the Resurrection of the Dead. How? Thus, namely; that, as there is a difference not only between earthly bodies and heavenly bodies generally, but also within both classes between individuals; so shall the bodies of those who shall rise be different from the bodies of those now alive. This latter difference is still more fully set forth in the words that follow. What is subjected to earthly death, is only *the soul-body*, the principle of natural life; at the coming of Christ it will be raised *a spirit-body*. Of this latter Paul gives only, as it were, a negative

representation; he furnishes no positive conception of it, but contents himself with indicating that it is of a higher nature than the physical body." Billroth—who rightly understands the words *ἔστι σῶμα ψυχικόν* κ.τ.λ. in ver. 44 to "contain nothing more than a defence of the expression *σῶμα πνευματικόν*—by which Paul intended, agreeably to the literal sense of an adjective in *ἰκός*, *a body adapted to the spirit*—so that the meaning is: If *there is* such a thing as a *natural body*—which you will allow—*there is also* such a thing as a *spiritual body*^m."

So also Whitby in *loc.*: "*There is an animal body*, i. e. a body fitted for this lower, sensible, state in which we live at present; *and there is a spiritual body*, i. e. a body fitted for our spiritual and celestial state. In this state we are forced to serve our bodies, and to attend their leisure, and mightily depend upon them in the operations of the mind; in the other, our bodies shall wholly serve our spirits, and minister to them and depend upon them, and therefore may be styled *spiritual bodies*."

Ibid. *σπείρεται . . . ἐγείρεται*. These must be regarded as Impersonal Verbs; *It is sown*, i. e. the sowing is—*it is raised*, i. e. the resuscitation is, &c. &c. And in ver. 44: *What is sown, is a natural body; what is raised, is a spiritual body*.

45. *οὕτω καὶ γέγραπται* κ.τ.λ. "From the manner in which this verse begins, we might have expected to find proof of the latter part of it, as well as of the former, drawn from the Old Testament; for the *οὕτω* refers not only to the expression *σῶμα ψυχικόν*, but is probably intended also to introduce a further defence of the expression *σῶμα πνευματικόν*. Calvin, indeed, is of opinion that, as it is nowhere so written, the words *it is written* must refer exclusively to the first clause. But how can *οὕτω* refer only to the former and less important clause (for the Apostle had no need to prove that there is a

^m The same kind of reasoning from analogy, it will be seen, is pursued in vv. 48, 49. It cannot be necessary, therefore, with Lachmann (after Luther) to introduce an *εἰ* before *ἔστι σῶμα ψυχικόν*. Indeed, the sense would rather require *καθώς*, *just as*; as in ver. 49.

σῶμα ψυχικόν), while it has no reference to the latter and more important?" Billroth—to whose just reasoning I respond by translating the entire verse more in accordance, than the received Version has given it, with the Apostle's application of Gen. ii. 7: καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

This is whyⁿ it is written: MAN WAS MADE in the person of the first Adam TO BE A LIVING SOUL: the last Adam, namely—that other great Representative Person^o, in whom whosoever hath part (John xiii. 8. xv. 5. xvii. 26) belongs to a new creation, hereafter to be revealed (Rom. v. 14. 2 Cor. v. 17. 1 John iii. 2)—came into the world (John xviii. 37. Rom. xv. 8) to be a life-giving Spirit; John v. 21, 26. vi. 33. x. 10. "Οὐκ εἶπεν, εἰς πνεῦμα ζῶν, ἀλλὰ ζωοποιῶν, τὸ μᾶλλον εἰπὼν. Καὶ γὰρ ὁ Κύριος εἶχε τὸ οὐσιωδῶς αὐτῷ συνόν (that which was essentially of one substance with Him) τὸ ἅγιον Πνεῦμα, δι' οὗ καὶ τὴν ἰδίαν σάρκα ἐζωοποιεῖ, καὶ ἡμῖν δι' αὐτοῦ τὴν ἀφθαρσίαν ἐχαρίσατο. "Ὡστε τῆς μὲν φθαρτῆς ταύτης ζωῆς τὰ ἐνέχυρα ἐν τῷ πρώτῳ Ἀδὰμ ἐσχομεν, τῆς δὲ μελλούσης ἐν Χριστῷ." Theophylact in l.

46. "In order to perceive correctly the object of these words, we must keep in view what the Apostle says in the following verses. The two principles, of which the one was operative in Adam, the other in Christ, are repeated in the Christian—the physical, or animal, life is the basis upon which the spiritual erects itself." Billroth—and so Calvin: "Necesse est (inquit) nos, priusquam reparemur in Christo, originem ab Adamo trahere, et illi esse similes. Quare ne miremur si incipimus ab anima vivente: sicut enim ordine

ⁿ Οὕτω καὶ—Thus, or hence, it is that—this is why Moses was inspired to say. On this idiomatic use of καὶ—whereby, the main fact of the proposition being assumed, attention is directed to some accompanying circumstance, or (as in the text) some particular application, of the main fact, indicated by the verb—see Peile on Æsch. Agam. 267, ποίου χρόνου δὲ καὶ πεπύρηται πόλις; Angl. But when was it that the city was sacked?

^o In our English Bible the Hebrew word previously translated *Man*, or the *Man*, is for the first time rendered as a Proper Name, *Adam*, in Gen. ii. 19. In the LXX, Ἀδὰμ is introduced first in Gen. ii. 16.

prius est nasci quam renasci, ita vivere quam resurgere." And Theophylact: "ἵνα μή τις εἴπῃ, διὰ τί τὸ ψυχικὸν σῶμα καὶ χεῖρον νῦν ἔχομεν, τὸ δὲ πνευματικὸν μέλλει; φησὶν, ὅτι καὶ αἱ ἀρχαὶ ἑκατέρων οὕτω διετάγησαν. Καὶ ὁ μὲν Ἀδὰμ πρότερος, ὁ δὲ Χριστὸς ὕστερος· ὥστε ἐπὶ τὸ βέλτιον αἰεὶ τὰ ἡμέτερα πρόβεισι. Καὶ πιστεῦε, ὅτι καὶ τὰ νῦν ἐν σοὶ φθαρτὰ καὶ χεῖρω ἐπὶ τὸ ἀφθαρτον καὶ κρείττον μεταστοιχειωθήσονται. Compare Luke xxiv. 26. Acts xiv. 22. Rom. viii. 18. 2 Cor. iv. 16. Heb. ii. 10. v. 8. 1 Pet. v. 10.

47—49. THE FIRST MAN—Man, as *created*, and first exhibited in Adam—*was of the Earth, being formed of the dust of the ground* (Gen. ii. 7); THE SECOND MAN—Man, as *redeemed*, formed anew, and first exhibited in Christ Jesus; Acts xvii. 31. Eph. ii. 10. 1 Tim. ii. 5. 1 Pet. i. 20, 21—being no other than *the Lord* and Heir of all things (ch. iii. 21—23. Acts x. 36. Rom. iv. 13. Eph. i. 10. Heb. i. 2. ii. 5—9), *is from Heaven*; compare John iii. 31. viii. 23. Now *like unto the Man of dust*, we know, *there is* and ever has been^p a suc-

^p Bp. Shuttleworth's paraphrase of this verse is: "As *was* our earthly fore-father Adam, so *are* we his earthly descendants: and as *is* our heavenly Redeemer, such *will* His glorified children *one day become*"—which, if understood as an argument from that homogeneity which we see now in the entire family of THE FIRST MAN, to that which shall hereafter be seen in that revelation from Heaven of THE SECOND (hence probably, as the type of what *we in Him* may become, called also THE SON OF) MAN, when He shall come to be glorified in His Saints (2 Thess. i. 7, 10), will be found to agree with the view that we have taken of the Apostle's chain of reasoning in vv. 44—49. But to introduce the future tense in ver. 48 is needlessly to anticipate what the Apostle says in ver. 49, and to make that a mere repetition of the preceding sentence—e. g. "and as we have borne the form and infirmities of the earthly, we shall also bear the glorious image of the heavenly." And *is there now* no "manifestation of the sons of God" (Rom. viii. 19)? *Are there now* no "children of the kingdom?" no "righteous" here, who shall hereafter "shine forth as the sun in the kingdom of their Father?" (Matt. xiii. 38, 43.) Surely among the specimens, and as it were witnesses for God, of THE NEW MAN, *created in Christ Jesus unto good works* (the obedience, namely, of Christian faith), *which God from the first prepared* to be Man's assured way to glory and honour and immortality (Rom. ii. 7. Eph. ii. 10), have been both *righteous Abel* (Matt. xxiii. 35), and *Enoch, seventh from Adam* (Jude ver. 14), and *Noah, a preacher of righteousness*, and *just Lot* (2 Pet. ii. 5, 7), and all who in every age live and die in God's faith and fear—"not having received the promises, but having seen them afar off;" yet "fully persuaded of them, and clinging to them, and whilst they own

cession of men who are but dust : and, just so, like unto the Man from Heaven there is and ever has been a succession of men who are not of Earth so much as of Heaven (comp. Luke x. 20. xii. 32. John i. 13. Acts xiii. 46, 48. xviii. 10. Rom. viii. 28. Phil. iii. 20. iv. 3. Heb. xii. 23). *And as certainly as we have borne the outward form of the Man of Dust, shall we that are Christ's in moral conformity here—(of such only can the Apostle be understood to speak by those who compare ver. 47. Rom. viii. 29. Phil. iii. 20, 21)—bear also the outward form of the Man to be revealed from Heaven ; Rom. v. 14^q. 2 Thess. i. 10. 1 John iii. 2.*

In all this—whilst our Translators appear to have understood the Apostle to speak of men's likeness to *the earthy* and to *the heavenly*, respectively, in the present disposition of their minds—I hold with Calvin that there is *no exhortation* delivered (as some suppose who, not without MSS. authority, read *φορέσωμεν*), but *pure doctrine* ; and that the Apostle meant not to speak here of newness of life, but that the unbroken thread of his discourse is respecting the Resurrection of the Flesh. “Itaque iste erit sensus : quemadmodum animalis natura, quæ in nobis præcedit, imago est Adæ ; ita in cœlesti natura fore nos Christi conformes. Nunc enim incipimus portare imaginem Christi, et in dies magis ac magis in Eum transformamur ; sed ea imago in regeneratione spiritûs consistit. Tunc autem ad plenum instaurabitur tam in corpore quam in anima, et perficietur quod nunc inchoatum est ; adeoque reipsa obtinebimus, quod adhuc speramus.” Compare Rom. viii. 11, 23, 24, 29. 2 Cor. iii. 18. Gal. iv. 19. Col. i. 27, 28.

themselves to be but strangers and sojourners on Earth, plainly declaring that they have a better (that is, a heavenly) country full in view :” Heb. xi. 13—16.

¶ Ἁδὰμ, ὃς ἐστὶ τύπος τοῦ μέλλοντος—says the Apostle of our great earthly Progenitor, in whom, *as we see him now* historically put before us in the race of men since born his sons, we have an antecedent representation of that *Everlasting Father* (as the Evangelical Prophet has named Christ, in relation to *the children whom God hath given Him*) “in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory”—even that joy which David had prophetically described, saying : “As for me, I shall behold Thy face in righteousness : I shall be satisfied, when I awake, with Thy likeness :” Ps. xvii. 15, with which compare 1 John iii. 2.

50. τοῦτο δὲ φημι, ἀδελφοί, κ. τ. λ. *But this I admit, Brethren*—thus far I go along with the objection started in ver. 35—that this mortal body (Rom. vii. 24. viii. 10, 11) in which we are made partakers of Christ's humiliation and sufferings (comp. Acts viii. 33. Rom. viii. 17. Phil. iii. 10, 21. Heb. v. 7, 8. 1 Pet. iv. 13) is *not* that body in which we may hope hereafter to be glorified with Him, and so to "have our perfect consummation and bliss both in body and soul" (Burial Service, and Rom. viii. 23)—that would involve a physical and (yet more) a moral incompatibility, and *cannot be*. How, then, is this question which passeth man's understanding to be finally set at rest? By that authority only, from which there is no appeal. *Behold, I have a revelation to announce to you on this subject—we shall not all sleep* the sleep of death, *but we shall all undergo a change*, when the Lord Jesus Christ shall so transform the body of our humiliation that it shall be an exact counterpart of the body of His glory (Phil. iii. 21), and when summoned by the voice of the Archangel and by the trump of God, first *the dead in Christ shall rise* (as He rose, Rom. vi. 9) *to die no more*; then *we* (that portion of the Church which shall be surviving on the earth until the coming of the Lord) *shall be changed*; in the moment that we together with them shall be caught up in the clouds to meet the Lord in the air, and so be for ever with the Lord: 1 Thess. iv. 15—17.

53, 54. τὸ φθαρτὸν τοῦτο . . . τὸ θνητὸν τοῦτο. Comparing vv. 42, 50, 52 (as also Acts ii. 31), it would seem that these two distinct clauses refer to the two conditions of the flesh, before and after death, in neither of which can the *children of the Resurrection* (whether in their graves, or alive until the coming of the Lord) become, without a change, the *children of God*; Luke xx. 36. To preserve this distinction, then, we might translate: *For what is corruptible here . . . what is mortal here*—τοῦτο, sc. ἐν τῷ αἰῶνι τούτῳ (Rom. xii. 2); what appertains to οἱ υἱοὶ τοῦ αἰῶνος τούτου, as distinguished from οἱ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν: Luke xx. 35.

Ibid. δεῖ ἐνδύσασθαι, *is to put on, or be clothed with*; compare 2 Cor. v. 2—4.

54. κατεπόθη ὁ θάνατος εἰς νίκος. "*Death is swallowed up for ever*: so the original phrase εἰς νίκος may be translated, being often used by the LXX in that sense, as Whitby has shewn from 2 Sam. ii. 26. Job xxxvi. 7. Jer. iii. 5. Lam. iii. 20. Amos i. 11. viii. 7^r. This circumstance likewise shews that in his discourse concerning the Resurrection the Apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer *the second death* (Rev. xx. 14. xxi. 8), that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it; ver. 57. Bp. Pearce, in his note on this verse, observes that the LXX translation of Isa. xxv. 8, here quoted, runs thus: κατέπιεν ὁ θάνατος ἰσχύσας, *Death having prevailed hath swallowed up*; but that in Theodotion's version the words are the same with the Apostle's." Macknight.

55. This is the Apostle's citation of Hosea xiii. 14. LXX: ποῦ ἡ δίκη σου, Θάνατε; ποῦ τὸ κέντρον σου, Αἶδη; where Dr. Henderson, translating from the Hebrew, *Where is thy destruction, O Death? Where is thine excision, O Sheol?* remarks upon the word which he has rendered *destruction*, "The LXX mostly render it θάνατος, here δίκη, but in all probability νίκη, for which Paul reads νίκος, only transposing νίκος and κέντρον, by which latter term the LXX render כְּתֹךְ, *excision, cutting off, destruction*. The cause of this transposition is obvious. The Apostle had just quoted the passage in Isaiah (agreeably to the version of Theodotion) in which νίκος occurs, whereby he was reminded of the same word as occurring in Hosea; and, under the influence of strong emotion, he commences his quotation with νίκος prominently in his mind. Olshausen thinks νίκος is a latter form for νίκη." The learned annotator remarks further: "The Apostle's appropriation of these words to the doctrine of the final Resurrection appears to be made, not in the way of formal proof, but merely to give expression in the triumph-

1 "εἰς νίκος, in æternum, Hebraice כְּתֹךְ, quod Alexandrini Interpretes interdum etiam bene Græce vertunt εἰς τέλος." Ernesti.—"εἰς νίκος thus means properly, so that the enemy is utterly overcome, is for ever destroyed." Billroth.

ant language of the Prophet to the animated feelings which had taken possession of his breast. His direct quotation in the way of argument is made from Isa. xxv. 8. It would, therefore, be improper to identify the subject of which he treats with that of our Prophet. *Neque enim ex professo semper locos adducunt Apostoli, qui toto contextu ad institutum quod tractant pertineant; sed interdum alludunt ad unum verbum duntaxat, aliquando aptant locum ad sententiam per similitudinem, aliquando adhibent testimonia: Calvin in loc.*" Compare the application of Gen. ii. 7, in ver. 45.

56. *What constitutes the sting* (the sole destructive power) *of Death*—such is the Apostle's comment^a upon the Scripture which he had just quoted—*is Sin; and what gives sin its condemning power* (Rom. vi. 14) against Mankind, is a *Law* which, whether written on tables of stone or on fleshy tables of the heart, can point to the strict letter of its requirements and say, "Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them:" Gal. iii. 10. But *we* that look to be saved through Christ, and not by our own works or deservings, *we are not under a system of Law, but under grace*; Rom. vi. 14. *Thanks be to God, who offers us*—who of His free grace *is holding out* to our acceptance the assured means of—*the victory over both Sin and Death, through our Lord Jesus Christ. Amen!* "The victory over Death and the Grave Christ's Saints shall obtain by their resurrection to an endless life in the body; and the victory over Sin, and over the curse of the Law, will be given them by their acquittal at the Judgment. For, their trial being then ended, there shall from that time forth, in the Kingdom of God, be neither Sin, nor Law with the penalty of Death annexed to it." Macknight.

^a On the use of *dei* in this verse see foot-note (^a), p. 321.

CHAPTER XVI.

1. περὶ δὲ τῆς λογίας κ. τ. λ. This would seem to have been another point on which the Corinthian Church had consulted St. Paul, and on which, it appears from Rom. xv. 26. 2 Cor. viii. 10. ix. 2—5, they had shewn great readiness of mind, yet betrayed some want of method.

— ὥσπερ διέταξα. “The Apostle, we may suppose, gave these directions, when he went throughout Phrygia and Galatia, establishing the Churches, as mentioned Acts xvi. 6. And the collections made by the Churches of Galatia he may have received, when on his way to Ephesus, where he now was, *he went over all the country of Galatia and Phrygia in order*; Acts xviii. 23.” Macknight.

2. κατὰ μίαν σαββάτων, *every first day of the week*; compare καθ’ ἡμέραν, *daily*; Acts ii. 46: κατ’ ἐκκλησίαν, *in every Church*; ib. xiv. 23: κατ’ οἴκους, *from house to house*; ib. xx. 20: κατὰ πόλιν, *in every city*; Tit. i. 5: and for the Hebraism, μίαν σαββάτων, Gen. i. 5. Matt. xxviii. 1. Mark xvi. 2.

“The common translation of τιθέτω παρ’ ἐντὶ θησαυρίζων, *lay by him in store*”—Macknight observes—“is inconsistent with the latter part of the verse, *that there may be no gatherings when I come*; for, according to that translation, the collections would still have been to make at the Apostle’s coming. His meaning is, that every first day of the week each of the Corinthians was to separate from the gains of the preceding week such a sum as he could spare, and put it into the treasury of the Church.” But this is, manifestly, *no* translation of the Apostle’s words, and Dr. Bloomfield well replies: “The propriety of our common version will be evident, and the difficulties started by many Commentators may be removed, by supposing that the Apostle only meant that *there should be no private and petty gatherings, then first to be made when he came*; but one common συνεισφορά formed, com-

prehending all the sums which had been gradually laid up by each in private."

"The Apostle had probably in mind"—he adds, in illustration of *ὅτι ἂν εὐδοῶται*, *to whatever extent* (accordingly as) *he finds himself blessed*, or *set forward* in life; Rom. i. 10—"a passage of Ecclus. xxxv. 10: *Give unto the Most High, according as He hath enriched thee*: so that the term is meant to suggest the duty. As any one's industry has been prospered by *God*, so it is his duty to make a return, by doing good unto *Men* according to God's will. The collections in question were to be made *weekly*, because every one is more inclined to contribute by little and little, than all at once; and *on the Lord's Day*, because a participation in the offices of religion most effectually opens the heart to charity."

"From this passage it is evident that the Corinthian Christians were used to assemble on the first day of the week for the purpose of Divine Worship. And, as the Apostle had given the same order to the Galatian Churches, they likewise must have held their religious assemblies on the first day of the week." Macknight.

3. οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, *whomsoever ye shall have approved*—or rather *accredited* by the sanction of your approval conveyed—*by letters* of introduction and commendation; compare Acts xviii. 27. 2 Cor. iii. 1^a. So Acts ii. 22: Ἰησοῦν τὸν Ναζωραῖον ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς—English Version, *a man approved of God among you by &c.*—ought to be translated: *a man accredited to you as an Ambassador from God, by miracles, and signs, and wonders which God did by Him in the midst of you* (compare John iii. 2).

Ibid. ἀπενεγκεῖν εἰς Ἱερουσαλήμ. "The Christians of Palestine were more straitened than other Churches, from their being assailed with every sort of oppression by the Jews.

* Dr. Townsend notices these "letters of recommendation, or *Litteræ Formatae*, as they were technically styled," as a proof of the *unity of Churches under the primitive Episcopacy* derived from the Apostles; and refers to Bingham, bk. ii. ch. iv. § 5, and bk. v. ch. i. § 3. *Townsend's Eccles. Hist.* vol. i. p. 202.

[See 1 Thess. ii. 14.] St. Paul's activity on their behalf is seen in Acts xxiv. 17. Rom. xv. 25, 26. 2 Cor. viii. and ix. Gal. ii. 10." Billroth.

5. *ἔτιαν Μακεδονίαν διέλθω.* "Paul, as appears from 2 Cor. i. 15, had promised the Corinthians (before this first Epistle was written) to travel from Ephesus to Macedonia, not by the direct route through Asia Minor, but by way of Corinth; and then to return from Macedonia to Corinth again, on his way to Palestine. This determination, however, he altered, and that (as appears from 2 Cor. i. 23) in order that he might not have to appear in Corinth as a reprover and a punisher. On this account he preferred to write the present Epistle, and in the verse before us he says that he will fulfil his intention of coming to them, but will first journey through Macedonia." Billroth. Translate: *But I will come to you, as soon as I have gone over^b Macedonia—for it is by way of Macedonia I mean to come—and when I get to you, it may be I shall make some stay, or even winter with you, that you (emphatic) may have the forwarding of me on the mission on which I shall be journeying. For it is not my purpose now, as it before was, to see you merely in passing; but I hope to remain for some time, when I come to you, if the Lord permit.*—*ἐν παρόδῳ, en route, en passant; by the way.*

8. *ἐπιμενῶ δὲ ἐν Ἐφέσῳ* —. "This," Paley remarks, "is in terms almost asserting that he was at Ephesus at the time of writing the Epistle," which (ver. 5, and ch. iv. 19) "purports to have been written a short time before St. Paul's second journey into Greece"—and this, we know from Acts xx. 1, was on his leaving Ephesus, where (ib. xix. 10) he had

^b Comparing the use of *διέρχομαι* in Gen. xli. 46. Josh. xviii. 4. Luke ix. 6. Acts viii. 4. x. 38. xiii. 6. xvi. 6. xviii. 23—we might be tempted to translate *ἔτιαν διέλθω*, as soon as I have made the circuit of, or have visited—in the modern sense of *Episcopal visitation*. And so too *Μακεδονίαν γὰρ διέρχομαι* might be translated, *for I am preparing to visit Macedonia*—but that here there seems to be a latent allusion to the change of purpose mentioned in 2 Cor. i. 15—17 (on which see Paley's *Horæ Paulinæ*, Ch. iv. No. iv.); and we have translated it accordingly, with reference rather to *ἐλεύσομαι* than to *διέλθω*. Compare δὲ ὁμῶν δελεῖν εἰς Μακεδονίαν, 2 Cor. i. 16.

been resident for the space of two years. Hence the remark of the Apostle in ch. xv. 32, on which Paley: "I allow that the Apostle might say this, wherever he was; but it was more natural and more to the purpose to say it, if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates." Hor. Paul. Ch. III. No. ii.

9. *θύρα γ. μ. ἀνέωγε* — compare Acts xiv. 37. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, and Hosea ii. 15, where the valley of Achor is called a *door of hope*, i. e. of hopeful entrance into the promised land.—"*ἐνεργῆς* is well explained by a Glossographer: *ἐτοίμη πρὸς ἐργασίαν*, and may be rendered *effective*. So Thucyd. iii. 17, *πλείστοι δὲ νῆες ἐνεργοὶ ἐγένοντο*." Bloomfield.

"How well this declaration corresponded with the state of things at Ephesus, and the progress of the Gospel in those parts, we learn from Acts xix. 20, 26. *And there are many adversaries*, says the Epistle. Look into the history of this period, Acts xix. 9. The conformity is circumstantial and perfect." Paley, *ut supra*.

10. *ἐὰν δὲ ἔλθῃ Τιμόθεος* — compare ch. iv. 17. Acts xix. 21, 22, and Paley's remark thereon: "Although Timothy was sent forth on his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth, when he did come, not directly from St. Paul at Ephesus, but from some part of Macedonia. Here, therefore, is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the Epistle mentions Timothy's journey *into Macedonia* at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses."

Ibid. *βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς*, see to it that he have nothing to fear from presenting himself before you—i. e. from meeting you as a Church, and so encountering the opposition and ill-will of that party which in my absence has been exalting itself against me; ch. iv. 17—21—for it is the work of the Lord that he is engaged in (the work, namely, of an

Evangelist, Acts xvi. 3. 2 Tim. iv. 5; and Overseer of the Churches that have been planted, 2 Cor. xi. 28), *even as I am*. *Let no one, therefore, despise him* on the score of his youth (1 Tim. iv. 12), *but set him forward* (speed him) *on his way in peace &c.*

11. μετὰ τῶν ἀδελφῶν. "These words are without doubt to be connected with αὐτόν, as denoting the companions in travel whom Paul had given Timothy. Compare the same words in ver. 12." Billroth. Compare Acts xix. 22. 2 Cor. xii. 17, 18.

12. Probably the Corinthians had requested Paul to appoint Apollos, whom they knew as an able teacher of Christianity (Acts xviii. 27, 28), to visit them again; and Paul had done all in his power to effect this, but Apollos was unwilling. Whether he had left Corinth on account of their party-divisions and, while they continued, shrank from returning, or whether there were other grounds for his refusal, is uncertain." Billroth. "He appears to have been in Crete a little before this time; Tit. iii. 13." Burton.

13. ἀνδρίζεσθε, κραταιοῦσθε — The Apostle would seem to have referred to 1 Sam. iv. 9, κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας. Ps. xxx. 24, ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ Κύριον.

15. τὴν οἰκίαν Στεφανᾶ. In this Christian family or household—one of the few baptized by St. Paul himself, ch. i. 16—we must include *Erænetus*, mentioned Rom. xvi. 5, as one of the first (if not himself the very first) converted unto the Christian faith in Achaia.

Ibid. εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς, *they have set* (or *devoted*) *themselves to the duty of ministering to the temporal wants of the Church among you*; see note on Rom. xii. 7.

16. ἵνα καὶ ὑμεῖς κ. τ. λ. "The ἵνα connects with παρακαλῶ. Ὑποτασσ. *may* mean, as many Commentators explain,

shew them all due respect and deference; though, as there seems to be some reference to the preceding ἔταξαν ἑαυτούς (which by a military metaphor signifies *they have ranged or set themselves*), it may rather mean, *range yourselves under* and co-operate with *them* in their benevolent designs." Bloomf.

17. "Stephanas is supposed by many to have been *the son* of the Stephanas mentioned in ver. 15. He and Fortunatus and Achaicus, I suppose, were the messengers sent by the sincere part of the Corinthian Church with the letter mentioned ch. vii. 1." Macknight. Fortunatus is mentioned in Clement's Epistle to the Corinthians, as the bearer of that letter from Rome to Corinth.

Ibid. ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν, *for (your deficiency, that is) that attention which in my absence you could no longer pay, they on your behalf have made up to me*; compare Phil. ii. 30. Philem. 13.

18. *For they have refreshed my spirit, as they will refresh yours. Recognise them, therefore, as such in your reception of them*—i. e. receive them, as it is fitting to receive such characters. Billroth translates: "*They have lightened my spirit and yours*; i. e. inasmuch as they have been the means of a reciprocal communication;" but I prefer Bp. Shuttleworth's paraphrase: "I am happy in the company of Stephanas and Fortunatus and Achaicus, whose presence is some consolation to me for my absence from you: for they have cheered me much, as they will you upon their arrival. Receive them kindly."

19. αἱ ἐκκλησίαι τῆς Ἀσίας. "*Asia*, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia; but a district in the anterior part of that country, called Lydian Asia, divided from the rest much as Portugal is from Spain, and of which Ephesus was the capital." Paley—who adds: "Aquila and Priscilla were at Ephesus during the period within which this Epistle was written; Acts xviii. 18, 19, 26."

Ibid. σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. "It is strange that some of the best modern Commentators should explain this of *all the Christians in their family*. The most natural and probable sense is, *the congregation that meets for Divine Worship at their house*. And this sense includes the other." Bloomf. See the note on Rom. xvi. 5.

21. τῇ ἐμῇ χειρὶ. "The Apostle was accustomed to *dictate* his letters, and at the end to add a sentence with his own hand, to prevent fraud; see Rom. xvi. 22. Gal. vi. 11. 2 Thess. iii. 17. Philem. 19." Bloomf.

22. *If there be any that—or, Whosoever—loveth not the Lord Jesus Christ, be it^c with him ANATHEMA, MARAN-ATHA—as though he had said: "On his own head be the awful consequences of his rejecting the only Name which has been given among men, as that whereby we must be saved. The Lord is at hand (Phil. iv. 5. James v. 8, 9. 2 Pet. iii. 10. Jude 14, 15), and is the Avenger of all such, as we also have forewarned you and testified:" 1 Thess. iv. 6. 2 Thess. i. 8. Compare Acts xviii. 6.*

Ibid. "Μαράν ἀθά, *Dominus noster venit*: hæc verba Syro-Chaldaica sunt distincte legenda. Sunt viri docti, qui putant esse quendam ritum Judaicum his verbis aliquem excommunicandi; sed nemo ex scriptis ipsorum tale quid hucusque produxit. Tutius ergo est dicere Apostolum hæc a Spiritu Sancto actum de suo protulisse, et inimicis Christi adventum Ipsius ad iudicium comminatum esse." Küttner—and so Whitby: "That *Maran-atha* is a Syriac word, and signifies *the Lord cometh*, most of the ancient Interpreters inform us^d. Buxtorf gives us the full sense of it, saying: It is a Syrian word by which they signified *the utmost anathema*, whereby a man being excluded from all human society, and obnoxious

^c "For *ἴστω* Plato (Republ. 2. p. 361. C.) has *ἦτω*, which otherwise occurs only in Hellenistic writers, and appears to have arisen from *ἔε, ἔτω*." Matth. Gr. Gr. § 216. Obs. 2.

^d Μαράναθά, τοῦτο οὐ τῆς Ἑβραίας, ὡς τινες ἐπίλαβον, ἀλλὰ τῆς Σύρων ἰστί φωνῆς. Theodor. in loc. "*Maran Atha* magis Syrum est quam Hebræum, et interpretatur *Dominus venit*." Hieronym. Epist. 137.

to greater punishments than Man can inflict, was set apart and reserved to the coming of the Judge of the whole world, to perish by his everlasting curse." Compare the "damnatory clauses" of the Athanasian Creed, and the language in which our Communion Service describes "the extreme malediction which shall light upon them that shall be set on the left hand" of Christ's judgement-seat. "O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them: Go, ye cursed, into the fire everlasting which is prepared for the Devil and his angels!"

CONCLUSION.

"The topics which form the subject of the foregoing Epistle, having reference chiefly to usages and opinions which the change of manners produced by the lapse of many centuries has long since superseded, may at the first view appear to have lost much of their original interest; but the fact is, the admirable tone of truly Christian feelings with which they are discussed, and the practical inferences which may be derived from them, are calculated to instruct and improve Mankind in all ages. The intention of a Legislator is seldom so clearly perceived when put forth only in the shape of general rules and maxims, however accurately expressed, as when it is illustrated by its application to special cases; even though those cases may no longer form a part of modern manners: and it is this circumstance which attaches such immense value to the inspired composition now before us.

"Considered as a practical comment upon the abstract principles of the Gospel, by its application to some of those unforeseen emergencies which the natural course of events must be expected to produce, it is calculated to supply an unerring rule which no one who has imbibed the least portion of the Christian spirit can fail to apprehend, for the regulation of his conduct in every new position in which accident may place him. But to no one is it fitted to convey a more salutary lesson than to him who is occupied in treading in

the Apostle's footsteps, in preaching the doctrines of the Gospel. To such a person the impression received from the study of this invaluable exhortation will be at once disheartening and consolatory. He will learn what discouragement, what resistance from the perversity of the human temper, what mortifications, what disappointments to expect; but he will learn also how to bear them without despair, if not without a murmur. He will learn at how early a period in the history of our faith *the tares* began to *grow up together with the good seed*; and, whilst contemplating the ambitious feuds of the Corinthian Church, their relaxed morality, the coldness of their zeal, and the worldliness of their views, will strive to endure with cheerfulness and hope the many vexations attending his own ministry, from the recollection of those which even an inspired Apostle—the eloquent, the meek, the energetic Paul himself—could not entirely escape.

“If in that infant period of the Church, when the great truths of Christianity had not yet lost their primitive freshness, and when the cogent arguments of Christ's immediate messenger were enforced by the operation of miracles—if even then the spiritual parent had to mourn over the ingratitude of his children—surely the modern uninspired Christian teacher will find little cause for wonder, that the utility of his spiritual labours is often checked by the hostility of the profane, or the misconstructions of the speculative and falsely ingenious. But still the same great example of his Heaven-taught precursor will call upon him to persevere; and whether his way shall lie amid friends or assailants, he will, like him, unhesitatingly pursue it, without deviating through deference to human prejudices to the right hand or to the left; and like him exclaim to the last, *Woe unto me if I preach not the Gospel!*” Bp. Shuttleworth.

[TO BE CONTINUED.]

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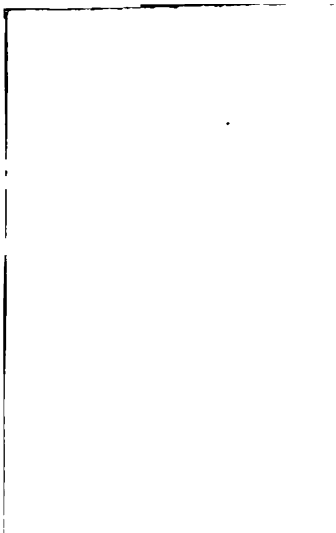
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